THE BIRTH, LIFE, DEATH, VVIL, AND EPITAPH, OF IACK PVFFE GENTLEMAN.



London, Printed for T. P. 1642.

THE

BIRTH, LIFE, DEATH, WILL,

AND

EPITAPH,

OF

IACK DVFFE

GENTLEMAN.

London, Printed for T. P. 1642.

The Birth, Life, Death, Will, and Epitaph of Iacke Drum his Entertainment.

THe people runne the way, for hee is come,
With fierce aspect, the Lady to become;
To see his strutting gate, his hat adowne,
His dowre cast eye, upon his boote ungartred
Who huggs himselfe, hee's new dho strangely fine,
But one cryes, there's a changeling of the time,
A monycalfe, that doth change from this to that,
In cloaths, as doth the Moone her bulke abate:
Stay cries a second, you shall see enough,
All this same creature, but yeelds a puffe,
A blast, a vapour, that only appeares,
Can make Invisible, for to appeare:
His birth did make his mother a mountaine shake,
Whi'e all the women did stand by and quake,
As did the people in Ahi Neros time,
At the shocke mount, when forth a Mouse did clime,
So did this creature, this same peece of stuffe,
Appeare, but forth at last came out a puffe,
But now grown up, as innocently good,
As he is ignorant, so long he stood
From ill: but now he is to London come,
For to see fashions, for fashion he's undone,
And must be ill, for if he be not, then
He is not fit to be a Gentlemen,

MVSEVM BRITAN NICVM

And so become a graduate of the time,
He learnes the fashions for to make him fine:
Then next, to scoffe and flout a Citizen,
Tearming them Round heads, for that they begin,
To aske their debts: but stay let me not erre
In blaming him who loves his Creditor;
One that doth meane to pay, but alas he
Thinkes it belongs not to Gentility;
For 'tis his glory (all the time he speake)
I'm one yeare ten Taylors did breake.
And now grown impudent, him next degree
Is to despise all manners that here be;
For 'tis the Frenchman doth his only please
Who buyes their formes, they give him their disease;
So that the vapour is all frenchified,
With out stucke bonum, streight breech, and spit at side.
More foole then feather, lesse wit then haire,
Though there is one thing that in him is rare,
A true decorum, each him doth find,
A simple carriage, to a foolish mind,
No puritane, I vow I thinke he's none,
For what he is he glories to make knowne,
He will not minde his clothes, or sticke to swere,
God dame him, doth he man or Divell feare.
Not cares he, for his credit unto men,
If that the person be a Citizen:
But here he playes the Pope that doth not sticke
To breake all faith with an Heriticke.
He with a Citizen, what shall I pay,
My money to a Round head, let him stay
Ile see the rogue first damd, my whore shall have,

A gown, my money is not for a thiefe!
Now ſweld with debt, our Puffe to *France* is blowne;
England unworthy is of ſuch a one,
A land that borrowes all their wit from *France*,
Who can't like them, on Articke forme advance,
They only by the vertue of the ſhire,
Can make a Country puffe ſo wiſe appeare
That when he's caſt in a new ſute of cloathes,
No Councellor, carries ſo high his noſe,
But nere before, his mothers curds and creame,
Could adde, to make him thus ſo wiſely ſeeme,
Ariv'd in *France*, he doth not long remaine,
Another puffe, ſoone puffes him backe again,
But all be frenchifide, he vowes the nation,
From all the world to excell in faſhion,
His Countries vile, they clownes that in it dwell,
But *France* in cloaths, and complement excell,
Shrowded in a ſtrange garbe he walkes the ſtreete,
At laſt his Creditor doth chance to meet,
Who hardly now can know him by his feature,
and is amaz'd who ſhould be this creature
Vnto himſelfe, then ſpeakes, is this not him?
Whom that a yeare ago I ware did bring,
Sure 'tis the ſame, or whoſoere he be,
Ile venture to areſt his bravery,
Puffe then areſted, takes his next degree,
Within the Counters Vniverſity,
A ſtaid man now he is, for he is none,
Of thoſe that doth not keep themſelves at home,
But here he doth not reſt himſelfe ſo long,
But all his cloaths and meanes is ſpent and gone,

That like some ancient escuchion he doth seeme
All tattered, in shew of no esteeme,
Save that he's honoured of some, and for
He beares the coate of his braveance esteem'd
Who was a man perhaps of worth and spirit,
Whose son doth but his meanes, not mind inherit,
But Puffe not long within the Counter lies,
But that with melancholy streight he dyes:
For being ript, within was quickly found
Bills, bonds and notes of debt, that all lay round
His heart, that all men present did suppose,
The weight of these, thus soone his eyes did close.
His will he left, but 'las 'twas his last will
Had't been his first, his wealth he had kept still,
That all as he did now, should hate a whore,
For this and wine, did make him dye thus poore:
Next that no gallant should not ought, suppose
That Prayers and glory, doth consist in cloathes,
Or for to court a wench with words compil'd,
Such ever fame, hath from her court exil'd,
But that they rather should enrich their mind,
With armes and arts, 'tis those that fame doth find,
Next in his will he Legacies did give,
First all his vices, with our blades to live,
And for his *French* disease he did bequeath,
To all those blades that cannot women leave.
Next that the Prentices should have his cloaths,
To make shooclouts, for the shooes of those,
Their Masters, which before he had abus'd,
With name of Round-heads, and their debts refus'd,
As for his soule, I thinke it was forgot,

In's

In's life, for here in's will, we find it not:
He never thought of it, ſure to bequeath,
He ever that did to Gods mercy leave.

His Epitaph.

HEre lyes *Iack Puffe*, wrapt up in his skin,
For want of a ſhirt he lyeth thus thin,
Who like cut graſſe, did live but a day,
The ſunſhine of beauty ſoone burnt him to hay.
His bladder of life, by death being prick't
The bladder ſhrinkes up, Puffe out ſoone: then skip't:
The great miſſe of winde might ſoone cauſe his death,
For how can a puffe be ought without breath:
But where he is gone, I hardly can tell,
Vnleſſe he doth with *Eureas* dwell,
That as in his life, ſo after his death,
He might keepe a ſtorming here ſtill upon Earth.

FINIS.

A TRUE RELATION OF Certaine Newes from the West of IRELAND.

CONTEINING,

1 *The Treasonable intents of the Irish Rebels, to Crown Sir* Philome Oneale *King of* Ireland. *And how his Crown is taken and carried to the* Parliament, *this 9 of* Iune.

2 *The taking and demolishing of the Lord* Barramoore's *house, called* Castle Lyon, *by the three arch Rebels the Lord* Roach, *the Lord* Musgrave, *and Mac: Donah.*

3 *An Allarme given at the wals at Bandonbridge, by* Macharta Rhe, *and* 10000 *Rebels, how they were repulsed, what numbers were slaine and what pillage was taken. With other remarkable things.*

Sent in a Letter by Sir *Robert Trevers*, from *Bandonbridge*, the third of *Iune* 1642, to Lieutenant *Iames Finch*, in *London*.

LONDON, Printed for *Henry Marsh*, 1642.

A TRUE
RELATION
OF
Certaine Newes from the West
of IRELAND.

CONTEINING,

1 The Treasonable returne of the Irish Rebels, to Crown Sir Phillome Oneale King of Ireland. And how his Crowne is taken and carried to the Parliament, this 9 of June.

2 The taking and discovering of the Lord Barrimore's house, called Castle Lyon, by the three men Robert the Lord Roach, the Lord Mulgrave, and Mac Donel.

3 The Manner given at the walls at Knockbridge, by Macmurra Kin, and 1000 Rebels, how they surprysed when numbers were fleine and what pillage was taken. With other remarkable things.

Sent in a Letter by Sir Robert Newes from Bandon-bridge, the third of June 1642.

LONDON, Printed for Henry Mark-
1642.

A True Relation of certaine News from the West of *Ireland*.

Worthy Sir,

WE are here in daily troubles, and hourely feares: the strength and numbers of the Rebels daily increasing; who are mightily encouraged by the dissentions which are amongst you in *England*; and contrarywise, it doth not a little hinder us: for your dissentions are our ruines, and your welfare will be the utter losse of this State and Kingdome. My question is, for our sinnes that God doth thus afflict us, and in his good time he will also releeve us from this miserable calamity. We wonder we have no supplies from *England*, which were expected here a great while since, but whilst we look for aide for any thing from *England*, this Kingdome will be recovered, or lost; for we want men, money, and in some sort ammunition, which God hath hitherto provided for us; the Re-

bels are grown so insolent now, that they dare bouldly vent the rankor of their hearts, which they have hitherto concealed: Their intents are absolutely to throw off the *English* Government, and do intend to Crown a King of their own (as it is commonly talked here) and they are not afraid to name him, which is Sir *Phelome Oneale*; He is that *Perkin Warbeck* that must weare the Royall Diadem of this Kingdome, and King [illegible] shall bee quite rejected, and all Protestants quite expelled out of *Ireland*: But we hope that High and Honourable Court of *Parliament* are sensible of that deluge of bloud that hath beene shed, from the sides of miserable Protestants: and will hasten the aides and succours which they intend for us. I hope the King hath so many Friends and loyall Subjects in *England* and other places, that they will not suffer so faire a Jewell to be ravished from His Regall Crown, to the King's great losse and dishonour of His other Kingdomes.

The Rebels are mightily animated and encouraged by Letters, Bulls and Messages from the Pope, and that *Politica* Conclave of Cardinals at *Rome*, who doth dayly exasperate the over desperate minds of those bloudy minded Rebels, who do absolutly beleeve that now they shall shake off the *English* yoake (as they terme it) and recover their long lost Freedome; but God I trust will prevent their wicked Counsels, and bring them and those wicked *Ahitophels* their Counsellours, to the end that *Ahitophel* had for his treason, for counselling against his annoynted Soveraigne.

Macharta Rhe keeps his Rendesvous at *Timlage*, six

or ſeven miles from vs, but by the care and watchfulneſſe of the Lords of *Roſcarbery* and *Drangbull*, hee hath often times retreated with loſſe of men and Munition, and yet he ceaſeth not to ſally out againſt vs in *Bandonbridge*, which is all the Townes that hold firme for the *Engliſh*, betwixt it and *Corke*. Caſtle *Lyon*, one of my Lo: y *Barramoore's* mannour houſes being new built, and a ſtately houſe, about the 16 or 17 of this inſtant *May*, was aſſaulted by the Lord *Roach*, the Lord *Muſgrave*, and *Mac Donah*, who tooke it, and my Lord *Barramoore* in it, who was not able to defend it, they made pillage of all that was in the houſe, and then beate it down, utterly ruinating and burning all the materials of the ſame, not leaving any thing that was good for ought; the Rebels ſwore and vowed to kill him, unleſſe he would turne to them (which they do ordinarily to every one they take) but he abſolutely bearing the ſame, theſe three arch-Rebels conſulted what they ſhould do, and concluded not to kill him, but taking every thing that was worth their carrying away, they left his Lordſhip with only one horſe, on which he rod to his Father the Earle of *Corke*.

The 24 of this *May*, there was an Allarme given at the wals in the night, by *Macharta Rhe*, and ſome 10000 men, but to their ſhame and our comfort, we had of them a happy victory; for the Souldiers in the Town, being ready upon all occaſions (as knowing the Rebels had ſome deſigne in hand) was not ſlow in receiving them, but iſſued out againſt them (it being

the dawn of the day) and gave them battaile, and the courage and forwardneſſe of our men, being ſo great, that there was no need to provoke them on (as knowing that they had made them fly when they were a far greater number) they rowted them, and killed them a pace: and thoſe miſerable men, being moſt of them unarmed, and having but ſmall ſtore of powder, which is the heart of war, and being ſtill terrified with the laſt bickering they had with the *Engliſh*, they fell to an abſolute flight, which is ſtill their uſe, for they will not ſtand a battaile: My Lord of *Kinelmeke* was come to *Bandonbridge* the day before with 500 men, and the Towne Souldiers were 200, beſide the Inhabitants, ſo that the enemies were almoſt foure for one, yet by the helpe of God there were ſlaine of the Rebels 250 men, and we loſt but ſeven men in all, one of which the Rebels (notwithſtanding their flight) hurried away with them to *Kinſale*, where they put him to tortures, thinking to make him confeſſe the ſtrength of the Town, but when they could not make him confeſſe, they hanged him. We tooke in this bickering 140 Muskets, 100 Pikes, ſwords, Skeens, and Piſtols a great many, three Cullers, ſome proviſion of Victuals and Powder, but not much: beſides the native Rebels here, who in great multitudes are aſſembled againſt His Majeſty, and His people; they have hope dayly of aide from the Pope, or ſome Prince whom the Pope can perſwade to aide them in this Catholique Cauſe, for the Pope hath promiſed to aide them by any meanes that he

can;

can; but we hope that God will disappoint his Counsels, and bring his intentions to naught, and bring them and the Authors of his mischiefe to confusion, to whom be praise and glory now and forever.

Your Father in Law (since my last Letter) is sick, but we hope of his sudden recovery; Your wife and children are all in good health, God be praised, Your Brother in Law is gone to *Dublin*, and wee have not heard from him since he went, but do dayly expect to heare from him. We looke for your returne dayly, with a supply of men and money, which if it bee a while neglected, the lives of 100000 men will not recover that which their negligence will lose. So trusting that God will strike our brethrens hearts in *England*, with a feeling of our misery, not knowing how soon the same may be theirs, if not in time prevented by the hearing of this Kingdome. I commit you to Gods protection, and rest

Your ever loving friend,

Robert Trevers.

BRITISH MUSEUM

3

THE PETITION

Of divers of His MAJESTIES faithfull Subjects, of the true Proteſtant Religion, in the County Palatine of *Lancaſter*:

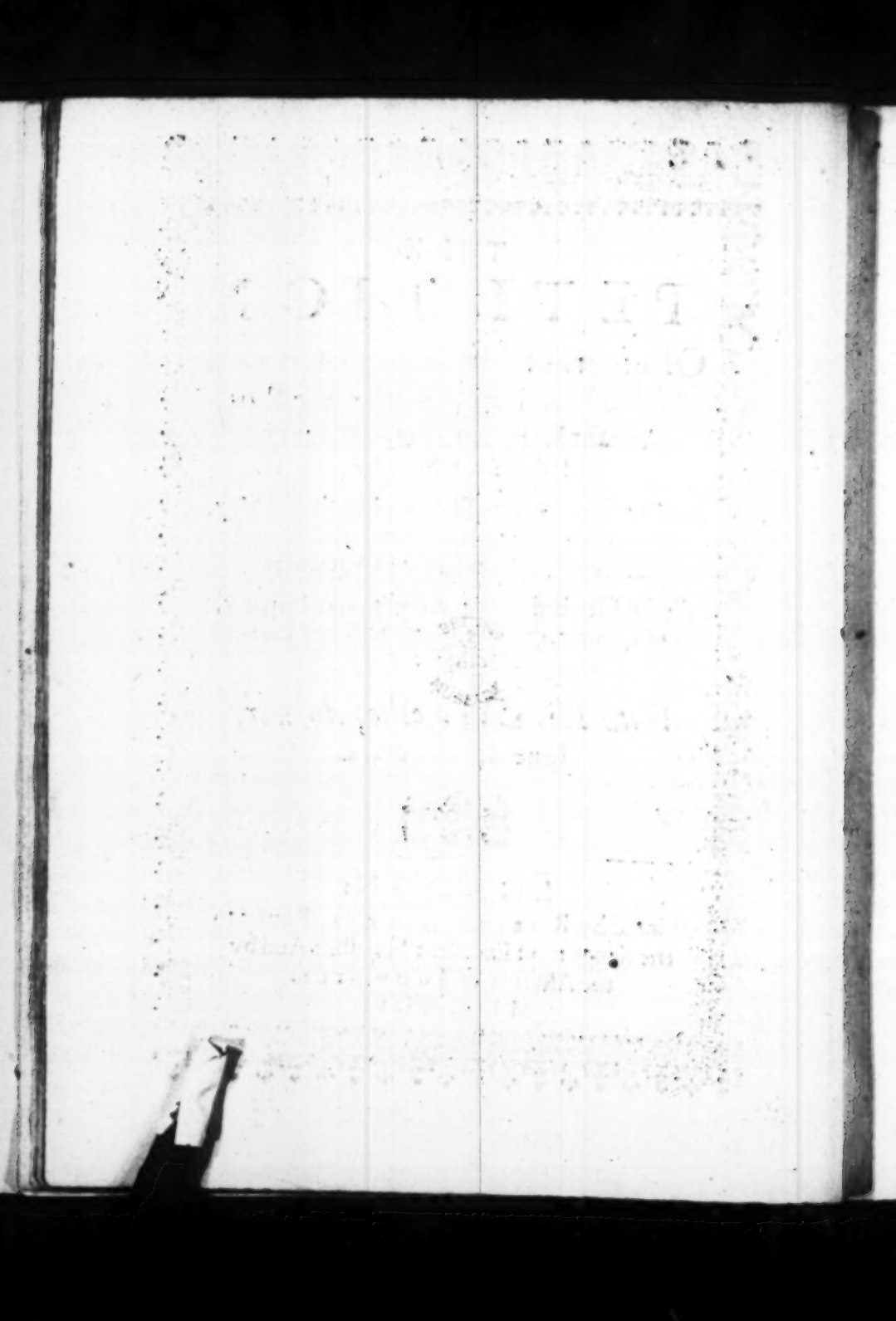
Preſented to His Majeſtie at *York* the laſt of May, by the high Sheriffe of that County, and divers other Gentlemen of Qualitie:

And ſubſcribed by 64 Knights and Eſquires, 55 Divines, 740 Gentlemen, and of Freeholders and others above 7000.

With His Majeſties Anſwer,

June 6. 1642.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
MDCXLII.



¶ To the Sacred MAJESTIE,
of our moſt Gracious Soveraign LORD,

CHARLES

By the grace of God, of *England, Scotland, France,* and *Ireland* King, Defender of the Faith, &c.

The humble Gratulation and Petition of divers His Majeſties faithfull Subjects of the true Proteſtant Religion, within the County Palatine of *Lancaſter.*

Moſt Gracious Soveraign,

THe moſt reall and convincing Teſtimonies of Your Princely care, for the advancement of Gods true Religion in Your Majeſties Realms, and the common good of all Your Subjects, could no leſſe then draw from us (who have hitherto in theſe ſtirring times ſat ſtill) this humble acknowledgement of our due and neceſſary Thanks.

We, with the inmoſt and choiceſt thoughts of our ſouls, do eſteem and prize Your Majeſties moſt righteous intentions of governing Your Leige People according to the wholeſome Laws of this Kingdom, a thing ſo often, and with ſuch earneſtneſſe avowed by Your Sacred

Majeſtie, whereunto we yeeld that heartie credence, which is due to ſo Religious and Righteous a Prince; We do alſo with all humility and thankfulneſſe, acknowledge Your manifold and evident Manifeſtations to the world, that You affect not an Arbitrary Government, but the common proſperitie and happineſſe of all Your loyall Subjects, by Your readineſſe to joyn with Your Parliament, in a ſpeedie raiſing of Forces, for a timely ſuppreſſion of that odious Rebellion in *Ireland*, by Your late Proclamation, for the putting in due execution the Laws againſt Papiſts, by Your moſt gracious condeſcending to the deſires of Your great Councell, in ſigning the Bills for the Trienniall Parliament; for relinquiſhing Your Title of Impoſing upon Merchandize, and Power of preſſing Souldiers; for the taking away of the Star-Chamber and High Commiſſion Courts; for the Regulating of the Councell Table; as alſo the Bills for the Forreſts, and Stannarie Courts, with other moſt neceſſary Acts: Moreover, we are confident, and well aſſured of Your Majeſties zeal, for the advancement of the true Proteſtant Religion, and with inexpreſſible joy do underſtand Your moſt Chriſtian and Pious Reſolution, for the preſervation of thoſe powerfull encouragements of Induſtrie, Learning and Pietie, the Means and Honour of the Miniſterie, for the maintenance and continuance of our Church Government, and ſolemn Liturgie of the Church, of long continued and generall Approbation of the moſt Pious and Learned of this Nation, and of other Countries, compoſed according to the Primitive Patern, by our bleſſed Martyrs, and other Religious and Learned men: As alſo

Your

Your gracious pleaſure, that all abuſes of Church and State ſhall be reformed, according to the modell of Queen *Elizabeths* dayes, of ever bleſſed and famous memory; By the one, You have weakened the hopes of the ſacrilegious Devourers of the Churches Patrimonie; (if there be any ſuch) And by the other, at once provided againſt all Popiſh Impieties and Idolatries, and alſo againſt the growing danger of Anabaptiſts, Brownists, and other Novelliſts; all which Pietie, Love, and Juſtice, we beſeech God to return into Your Royall Boſome. But yet (moſt Gracious Soveraign) there is one thing that Sads our hearts, and hinders the perfection of our happineſſe, which is, the diſtance and miſunderſtanding between Your Majeſtie and Your Parliament, whereby the hearts of Your Subjects are filled with Feares and Jealouſies, Juſtice neglected, Sacred Ordinances prophaned, and Trading impaired, to the impoveriſhing of many of Your Liege people: For the removall whereof we cannot finde out any lawfull meanes without Your Majeſties Aſſiſtance and Direction.

Wherefore we humbly beſeech Your moſt Excellent Majeſtie to continue Your moſt Chriſtian and Pious reſolution of ruling Your People according to the Laws of the Land, and maintaining of the ſame, of being a Zealous Defender of the eſtabliſhed Doctrine, Liturgie, and Government of our Church, from Hereſie, Libertiniſme, and Prophaneneſſe, an Advancer of Learning, Pietie and Religion, an Encourager of painfull Orthodox Preachers; And whatſoever Your Parliament ſhall offer to Your Royall view, conducing to this Bleſſed end, the Common good, and tranquillitie of Your Subjects, to be pleaſed to condeſcend unto, and graciouſly to confirm: And with-

all to declare unto us ſome expedient way, how we may make a dutifull Addreſſe unto Your Parliament, for the taking away of thoſe Differences and Impediments, which ſtay the happie proceedings of that moſt Honourable Aſſembly, whereof Your Majeſtie is the Head, (which once removed, we doubt not but You will ſpeedily be as neer Your Parliament in Perſon, as in affection, that there may be a Bleſſed harmonie between Your Highneſſe and that great Councell) And we ſhall with all Alacritie obſerve the ſame, humbly tendring our Lives and Fortunes for the preſervation of Your Royall Perſon, Crown, and Dignitie, according to our bounden Dutie and Alleagiance; And heartily praying for Your Majeſties long and proſperous Reign over us.

At

At the Court at *York*, 6. *June*. 1642.

His MAJESTIE hath commanded me to give you this His Answer to your Petition.

THat He is very glad to finde such reall acknowledgements of those great Graces which He hath bountifully bestowed upon this His Kingdom of England, in the time of this Parliament, & likewise it is a great contentment to Him to finde so many true Sons of the Church of England, as by your expressions in the said Petition doth plainly appear to Him; Alluring you that He shall not yeeld in His Zeal and Constancie for the maintenance of the true Protestant Profession, neither to Queen Elizabeth, nor to His Father of ever blessed Memory, both against Popish Superstition on the one side, and Schismaticall Innovation and Confusion on the other. In the last place, as He doth take in very good part your desire of a good Understanding between His Majestie and His two Houses of Parliament;

so

so likewise, We cannot but much commend the way that you take therein. And as for your Directions, if you will but seriously consider His Majesties just and necessary desires, expressed in His Answers and Declarations since His coming to York, your zeal and knowledge will not need more particular Instructions to make such Addresses to both Houses of Parliament as the times require, and befitting such loyall and true affected Subjects to your King and Countrey, as this Petition expresseth you to be.

FINIS.

K.

The Lord *Willoughby* of *Parham*, his Letter to an Honorable Member of the Houſe of Parliament.

His Majeſties Letter to the Lord *Willoughby* of *Parham*.

The Lord *Willoughby* of *Parham* his Letter, in anſwer, to His Maieſties.

WITH

The *Meſſage* of the Lords to the Houſe of Commons upon the ſaid Letters.

As alſo

The Lord of *Warwicks* Letter to his brother the Earle of *Holland*.

AND

The Declaration or Reſolution of the Officers in the County of *Eſſex*, to the Earle of *Warwick*, Lord Lievtenant of that County.

With the Approbation of both Houſes concerning the ſame.

Printed for *Joſeph Hunſcott*, and *Iohn Wright*.

Die Jovis, 9. Junii, 1642.

ORdered by the Lords in Parliament, That theſe ſeverall Letters, and Reſolutions ſhall be forthwith Printed and Publiſhed.

Joh. Brown, Cler. Parliament.

My Lord,

I Received a Letter from your Lordſhip, in which the Houſe is pleaſed to do me a very great Honour, farre above any deſert of mine, and little expected by me: for my Lord, I well know my obedience tyes me to fulfill their Commands, and in that I have done, I have done but my duty, and that which every honeſt man ought to do, and oweth of right to the Parliament; and whoſoever hath that principle in him, it will dictate to him as much, and keep him from other by-wayes: And for my own part, my heart ever was, and ſhall ever be, both forward and ready to obey their Lordſhips Commands in all things, both with Integrity and Induſtry, and Gods curſe light upon him and his, that carryes any other heart about him. My Lord, it is too mean a way for me to expreſſe my acknowledgement in paper, to the Houſe for this high favour which I have received by your Lordſhips Letter. I hope to make it appear by my actions that their Lordſhips ſee, I am not an ungratefull ſervant. It is a great encouragement to theſe parts, their Lordſhips Reſolutions, in giving their Commands to have the reſt of the *Militia* put in preſent execution; and truly, my Lord, it was out of that regard that I did intimate it to my Lord of *Eſſex*, as holding it a thing much conducing to the publike good, and the on-

ly remedy to cure theſe diſtractions which the Kingdom is in, not out of any regard to my ſelf; for I know, if I ſuffer in executing their Lordſhips commands, it muſt be againſt their wills, and when that day comes, I will not give a ſtraw for all I have, were I but a looker on. My Lord, as I was this day at *Lincoln*, where I appointed to begin to Muſter; there came a Meſſenger from His Majeſty, with this Letter, which I held it my duty to acquaint the Houſe with, and likewiſe my anſwer, and am for *Lincoln*, where, as in all other places, I ſhall be ready to ſerve your Lordſhip,

As your moſt humble ſervant,

F. WILLOUGHBY.

MY Lord, ere my Letter was ſealed up, I could not but give your Lordſhip an accompt, in how good a Poſture I found the Trained Band of *Lincoln*, which was farre beyond my expectation, conſidering the unhappineſſe in the ſickneſſe, being diſperſed in the Town, which hindred the appearance of ſome; But truly my Lord that was fully ſupplyed by a Company of Voluntiers, equall in number and goodneſſe of Arms to the Trained Bands.

Lincoln, 6. Iune. 1642.

Charles



CHARLES REX.

RIght truſty and welbeloved, We greet you well. Whereas We underſtand, That you have begun to aſſemble, Train, and Muſter the Trained-Bands of our County of Lincoln, under pretence of an Ordinance of Parliament, whereto We have not given our Conſent; Which is not only contrary to Law, but to Our Command and Pleaſure, ſignified by Our Proclamation ſent to the high Sheriff of that Our County: Wherefore, That you may not hereafter plead Ignorance of ſuch Our Prohibition; We do, by theſe Our Letters, Command, and charge you, upon your Allegiance, to deſiſt and forbear to Raiſe, Muſter, Train, Exerciſe, or Aſſemble together any part of the Trained Bands of that Our County, either by your ſelf, or by any others imployed under you, or by Warrant from you. And becauſe you may, for what you have already done, con-

cerning the Militia *of that Our County, plead, that you had not ſo particular a Command, We ſhall paſſe by what you have already done therin, So as preſently upon your receipt hereof, you ſhall deſiſt and give over medling any further with any thing belonging to the* Militia *of that Our County; But if you ſhall not preſently deſiſt, and forbear medling therewith, We are reſolved to call you to a ſtrict Accompt for your Diſobedience therein, after ſo many particular and legall Commands given you, upon your Allegiance to the contrary, and ſhall eſteem and proceed againſt you as a diſturber of the peace of Our Kingdom.*

Given at Our Court at *York*, the fourth of *June*. 1642.

To Our right truſty and welbeloved the Lord *Willoughby* of *Parham*.

SIR

SIR,

AS there can be nothing of greater unhappineſſe to me, then to receive a Command from your Majeſtie, whereunto my endeavours cannot give ſo ready an obedience, as my affections: ſo I muſt confeſſe the difficulty at this time not a little, how to expreſſe that duty which I owe to your Majeſties late Commands, and not falſifie that Truſt repoſed in me by your high Court of Parliament; through whoſe particular directions I am now come into this County to ſettle the Militia, according to the Ordinance of Parliament, which by the Votes of my Lord *Littleton* and others in the Houſe of Peers, better verſed in the Laws then my ſelf, paſſed as a Legall thing; and hath ſince been confirmed (if I miſtake not) by his example, and your Majeſties Chief Juſtice, Sir *John Banks*, both in accepting their Ordinance, and nominating their Deputy-Lieutenants: how much farther they proceeded, I know not.

But Sir, if the opinions of thoſe great Lawyers drew me into an act unſuitable to your Majeſties liking: I hope the want of yeers will excuſe my want of judgement. And ſince the Command of the Parliament, I am now ſo far ingaged in their ſervice as the ſending out Warrants to ſummon the County to meet me this day at *Lincoln*, and after-

afterwards in other places: I do moſt humbly beſeech your Majeſty not to impoſe that Command on me, which muſt needs render me falſe to thoſe that relye on me, and ſo make me more unhappier then any other miſery can fall upon me.

Theſe things, Sir, I once more humbly beſeech your Majeſtie may be taken into your gracious conſideration, and that you would never be pleaſed to harbour any miſconceit of me, or of this action, ſince nothing hath yet paſſed by my Commands here, or ever ſhall; but what ſhall tend to the honour and ſafety of your Majeſties Perſon, to the preſervation of the peace of your Kingdom, and to the content (I hope) of all your Majeſties Subjects in theſe parts; amongſt which I remain

YOUR MAJESTIES

Moſt humble, and moſt dutifull

SUBJECT
and
SERVANT,

F. WILLOVGHBY.

THE MESSAGE OF THE LORDS TO THE House of Commons,

UPON

The Lord WILLOUGHBY of *Parham*,

His Letter and ſervice in the execution of the *Ordinance*, concerning the *MILITIA*.

THe Lords have thought fit to let you know, how much they valew and approve the endeavors of this Lord, in a ſervice ſo much importing the ſafety of this Kingdome; and they doubt not of your readineſſe to concurre with them, upon all occaſions to manifeſt the ſence they have, and ſhall retaine of his deſervings,

which appeares the greater, by how much the difficulties (by thoſe circumſtances you have heard read) have been greater. And as my Lords reſolve to make his intereſt their owne, in this ſervice, for the publique good, and ſafe-of this Kingdome, ſo they deſire you to joyne with them, in ſo good and neceſſary a worke.

Reſolved by the Houſe of Commons to joyne with the Lords in this vote, and doe make the like reſolution for the deputy Lieutenants for the County of *Lincolne*, and deſire the Lords concurrence therein.

Ordered by the Lords in Parliament, That they agree with the Houſe of Commons, for the reſolution concerning the Deputy-Lieutenants of the County of *Lincolne*.

TO

To
My Noble Brother the Earle of HOLLAND.

Brother.

IN obedience to the order of both Houſes of Parliament, I this day repaired to *Burntwood* (where about one fourth part of the Trayned bands of *Eſſex*, were appointed to meete) for putting of the ordinance for the Militia of this County in execution. I ſaw five Compaines drawne out, being of the ordinary trayned Bands (and all that were deſigned to this place) whoſe numbers I found full, and their Armies compleat. For though about threeſcore Armes had beene formerly taken out of each company for the late ſervice about *Scotland*, yet a full ſupply was made by Volunteers, and one of the ſaid five Compaines (being under the conduct of Sir *William Maſham* ſonne) was double to the uſuall liſt. A ſixth Company was drawne out, which conſiſted of neere five hundred able men, who came as volunteers under the command of Sir *Thomas Barington* younger ſon. I cauſed the Declaration of both houſes made for their indemnity, to be read at the head of each company. And required the Captaines, Officers, and Souldiers to be obedient to ſuch directions as ſhould be conveyed to them from me, or my deputy Lieutenants, according to the ſaid ordinance for the

ſervice of his Majeſty and the Parliament, in defence of the Kingdome. To which they did unanimouſly manifeſt a reſolution and reſpect, and a cheerfull readineſſe, therein to ſpend their lives and fortunes. Hereof I thought fit to give your Lordſhip this briefe accompt praying you to communicate the ſame to their Lordſhips, I having deſired my deputy Lieutenants to doe the ſame to the Houſe of Commons. I have this day received a petition from the Captaines and Lievtenants of the ſeverall companies here aſſembled, in the name of all the perſons belonging to the ſaid trayned bands, and with their full conſent expreſſed upon the reading of it, by their generall acclamations, and applauſe, in their ſeverall Companies, whereof I ſend your Lordſhip a copy here incloſed, And ſo deſiring from God a bleſſing upon all your counſells, I reſt,

Burntwood the 7.
of *June*, 1642.

Your Lordſhips affectionate Brother,

WARVVICK.

TO THE
RIGHT HONOVRABLE,
ROBERT
Earle of *Warwicke*, Lord Lieutenant of the County of *Eſſex*: and to the Right Worſhipfull and worthy Gentlemen, the Deputy Lieutenants of the ſame County, confided in by the moſt Honourable, the *High Court of Parliament.*

WE the Captaines and Lieutenants with the full conſent of the Trained-Bands and Volontiers of the ſaid County now aſſembled, having before the acceſſe of this preſent Parliament ſeen our Religion, our Lawes our liberties and eſtates brought to the brinke of ruine and ſubverſion by the reſults of moſt deſperate and wicked Councels, could not but with exceeding joy behold the aſſembling and continuance of ſo great and faithfull a Councell (the repreſentative body of this Kingdome) and with moſt certaine confidence commit thereto all that was deere unto us.

And having alſo ſeen the late helliſh deſignes and actings of a Malignant party of this Kingdome, and the bloody rebellion in *Ireland*, all working to retard the progreſſe, or ſubvert the being of this worthy Parliament, and therein to bereave us of all our hopes of Reformation, or future peace or happineſſe to this Church or Kingdome, We cannot but aſcribe all glory and praiſe unto the Lord of Lords, and expreſſe moſt hearty thankfulneſſe unto his bleſſed Inſtruments that great Aſſembly, for their undanted Reſolutions, unparalleld endeavours, and happy proceedings for the common good. And herein (as not the leaſt meanes of our ſafety) for the moſt neceſſary and ſeaſonable Ordinance of theirs touching the ordering of the Militia, whereby we are put under the command and guidance of ſo Noble a Lord, and ſuch

ſuch worthy Gentlemen, whereunto We humbly deſire this preſent day and meeting may be an Evidence and pledge of our free and willing obedience.

And having entruſted our Religion, our Lawes, and all into the hands of that great and moſt faithfull Councell the Parliament, whoſe care and fidelity we have ſo abundantly found, we even bleed to ſee the heart and actions of our Royall King (contrary to his owne Royall expreſſions) declining from the Councels of His Parliament, and carried after other Counſels, whom, as the Lawes and Conſtitutions of this Land have not knowne, nor repoſed upon: ſo we (for our owne parts) neither will nor dare intruſt with our Religion or Lawes. And whom we verily beleeve, could they prevaile againſt that higheſt Court (under God our chiefeſt Bulwarke and defence) would ſoone deprive us both of Religion and Law, and (notwithſtanding all their ſpecious pretences) reduce us to a condition no leſſe miſerable then ſlaviſh.

From the deepe apprehenſions of all which we doe freely and heartily promiſe and tender our perſons and eſtates to aſſiſt and defend (to the uttermoſt) the high Court of Parliament now aſſembled, the members, power, and priviledges thereof, and therein His Majeſties perſon and authority, and the Kingdomes peace, (according to our late Proteſtation) againſt all contrary counſels, power, and force of Armes whatſoever, which ſhall be reard up, or attempted againſt them.

And this our humble acknowledgement and reſolution (which we doubt not will be accorded unto by all good ſubjects) we humbly deſire your Honour and Worſhips to tender on our behalfe unto that moſt Honourable Aſſembly of Parliament.

For whoſe happy progreſſe and ſucceſſe we ſhal daily pray.

Trained-Bands.

Captaine. *Kiteley.* *Henry Farr.* *Iohn Ballet.* *Iohn Fleming.* *W. Marſham.*

Lieutenant. *Tho. Harper.* *Jo. VVoodcock.* *Rick. Lawrence.* *Geo. Colwell.* *Tho. Clarke.*

Volontiers.

Robert Barington, Captaine. *William Burls*, Lieutenant.

The

THe Lords and Commons in Parliament assembled, being advertised by the Lord Lievtenant, and Deputy Lieutenants of the County of *Essex*, of their ready, full, and forward meeting of the Tray-Bands of that County; and of a cheerefull accesse, of a very considerable number of Volunteers, at their first appearing; Have thought fit, to expresse unto them, the good sence they hold of their proceedings, so much conducing to the Generall safty of this Kingdome; And having likewise received from them a Declaration full of affections, and good inclinations, to maintaine our Religion, Lawes, Liberties, and Priveledges of Parliament; Which they observe to be invaided by pernicious Councell, as indeed they have beene of late, in a more dangerous, and high manner then any age can parrallell: And having very prudently observed, in a right understanding, That the Kingdome, and the Kings authority and Person, can be no wayes maintained, but by the upholding the power and priviledges of Parliament: as by the late Protestation they acknowledge themselves bound unto, against all contrary Councells, Power, and force of Armes whatsoever. This just and faithfull resolution of theirs, to the publique good

good ; The Lords and Commons doe not onely approve, but commend, assuring them, that as their endeavors have been for the peace and happinesse of the King and Kingdome ; So they will persist, in discharge of the great and publique trust, which lies upon them ; to goe through all difficulties which may oppose the publique peace and welfare of this Kingdome ; And will upon all occasions, bee ready to expresse particularly, to those persons, that respect which is due to persons from whom they have receaved such assurance of their affections and fidelities.

FINIS.

5

A LETTER SENT

By a Yorkshire Gentleman, to a friend in London: Being a full and true Relation of the proceedings betweene his Majesty and the County of York, at *Heworth Moore*, upon *Friday*, *June* 3.

Also the most materiall passages of this Weeke, from London, Westminster, &c.

Worthy Sir,

MY Engagements to you command the passages of this day; I am confident the Printed Summons so long before published, and the severall adjournments of our meeting have begot in you, as in all parts about us, strong expectations of the issue.

In the first place, his Majestie attended with divers Lords of the House of Peeres, and the 140. Troopers of Knights and Gentlemen of this Countie, led by the Prince their Captaine; & some of the House of Commons, with the 800. of the Trained Bands as a foot Guard, appeared this day on *Heworth Moore*; where (in the judgement of most) were betweene 60. and 70. thousand Free-holders and

others,

others. After his Majeſtie had rid about the field, He declared that that which he had to ſay to them, he had put in Print, and ſo diſperſed the ſame through the field.

At the delivery thereof, divers of the Cavelliers and others ſhaked their Hats over their heads, and the people cryed, God bleſſe the King, God unite the King and Parliament, and God turne the Kings heart, and with this they followed the King from the Moore to the Citie. But by the way, let me advertiſe you of ſome paſſages upon the Moore: Sir *John Bourchier* being among the Freeholders, and reading a Petition, openly in the field for their approbation, to be preſented in the Name of the Countie to His Majeſtie, thereby declaring their diſlike, that thoſe Cavelliers ſhould be ſo neare the Court, as if they were kept for ſome deſigne: And deſiring the King to comply with the Parliament, & to diſmiſs them. The Lo: *Savill* having notice thereof, came in a furious manner to Sir *Jo. Bourchier*, ſaying, Sirrah, what Pamphlet are you reading here; who anſwered, no Pamphlet, but that thing wch he could iuſtifie. What is it ſome ſeditious Petition? I command you to deliver it; which he refuſing, the Lord *Savill* was ready to take him by the Throate, & laying his hand upon his Sword, threatned what he would do to him if hee did not deliver it; whereupon the Free-holders who approved of the ſame, were earneſt to lay violent hands on his Lordſhip; but Sir *John Bourchier* deſirous to avoyd ſhedding of Blood (which unavoydably would have followed) delivered the ſame; the Free-holders were ſo keene to bee revenged on his Lordſhip for affronting them in hindering their Petitioning to his Maieſtie, that they preſently cauſed another Copie of the ſame to be read openly in the Field, which receiving a generall approbation, none oppoſing it publikely, but one *Bradley* a Parſon, Popiſh, and of a vitious converſation: They requeſted Sir *Thomas Faireſaxe* Knight, ſonne to *Ferdinando* Lord *Faireſaxe*, to preſent the ſame Petition to his Maieſtie; publikely declaring their appro-

approbation thereunto : which hee (notwithſtanding the Lord *Savills* oppoſition) accepted of, and uſed his utmoſt endeavour to deliver the ſame, and after extraordinary oppoſition, made his way thorough the Horſe, and came at laſt neare to his Maieſtie, and alighted, and tendred the ſame : who putting it aſide with his hand, declined the acceptance thereof; and Sir *Thomas Fairfaxe* preſſing the ſecond time with more earneſtneſſe, received the like refuſall, yet left the ſame upon the Pummell of his Maieſties Saddle; and returned and acquainted the Free-holders therewith; who being troubled at his Maieſties refuſall, reſolved to goe into the Citie, and as many of them whoſe habitations were neare *Yorke* and could make ſtay, went and ſubſcribed the Petition; & after gave directions to preſent the ſame to the Parliament; together with a ſhort Petition to both Houſes, ſhewing the affronts they received by the Lord *Savill* and the Lord *Lindſey*, who tore one of the Petitions, which I ſhould have mentioned before.

The Cavilliers reported by reaſon of the acclamation of the people, they were wholly for the King, againſt the Parliament; which the people hearing of, declared, they did not come that day with any intentions or reſolutions to divide the King and Parliament, nor would they ever condeſcend thereunto; and were reſolved of that anſwer in caſe any ſuch propoſitions had beene made: And becauſe there was an appearance of ſo many thouſands, and nothing propounded to require their anſwer, they went away much unſatisfied and diſcontent, becauſe they knew not wherefore they were ſummoned.

The Lord *Savill* who had endeavored to ſuppreſſe the generall Petition of the Countie, hath ſince the diſmiſſion of the aſſembly (being afraid of a publike *Toſte*) in an obſcure manner, procured hands to another Petition to the Parliament of a very ſtrange Nature, and hath procured the ſame to be Printed, and to be diſperſed through this Countie;

and *Benſon* an Attorney at Common Law is deſigned by his Lordſhip to be imployed in the Weſt Riding, to progge for hands to that Petition.

Let me a little treſpaſſe upon your patience, and acquaint you with other Particulars. This morning the Lord *Newcaſtle* is come, and this night the Lord *Strange* is expected, there are here about 42. peeres of the Realme, and as many of the Houſe of Commons. And let me tell you what I heare, that a Declaration is intended by the King and Lords (if not by the Commons here preſent) againſt the proceedings of Parliament; what effect it will have I know not: by the next Poſt perhaps you will heare the Chapter-houſe or Deanry is making fit with ſeats for Conſultation, much after the manner of the houſe of Commons; Maſter *Hide* is expected this night; Two Cart loades of Records and Bookes are come downe: Maſter *Holborne* and Maſter *Chadwell* are every day looked for.

Yorke is a Sanctuary to all thoſe that deſpiſe the Parliament; The Cavilliers take liberty in railing againſt the Parliament, and uſe all meanes to put affronts upon them, and to diſaffect the people from them; for one Maſter *King* being imployed by the Sergeant at armes of the houſe of Commons, for the apprehending of one *Beckwith* an Arch Papiſt, who was the principall actor in the plot for ſurpriſe of *Hull*, having apprehended him, was reſcued by 12. Cavilliers, who beat Maſter *King*, and kickt him downe the ſtaires, which the Committee at *Yorke* having notice of, Sir *Ph. Stapleton*, and Sir *Hen. Cholmley* went into the roome where they were, and demanded the priſoner, declaring withall, they would have juſtice done upon them for this affront to the Parliament, and at laſt, obtained their Priſoner againe, whereupon the Cavilliers went to Court, and a Command came from his Majeſty for the releaſement of the priſoner, and the Meſſenger of the houſe of Commons was ſent for by Sir *James Hay*, and ſome of the Kings Guard, and for eight houres was under reſtraint of a Guard of Muſketiers, and

was

was ſent for to his Majeſty, who required him to ſhew his Warrant, which he did, and his Majeſty declared that hee would protect *Beckwith*: And the day after *Beckwith* tooke the oath of Allegiance and Supremacie, as moſt of the greateſt Papiſts in *Yorkſhire* at this time doe; and (as is conceived) throughout the Kingdome they have a diſpenſation to doe, thereby the better to compaſſe their deſignes; which are, as our Cavilliers publiquely declare here, to deſtroy the Parliament, for that ſo long as the Act ſhall ſtand, that this Parliament ſhall not be diſſolved without conſent of both Houſes: It will be ſuch a curb and bridle to all deſirous to mount Prerogative, that they will have no hopes of recovery, but by deſtruction of this Parliament; which (if compaſſed) I feare will put a period to all Parliaments, and ſo by conſequence deſtroy our Religion, Liberty, and Property: We much marvell that no notice is taken of the many Lords of the Houſe of Peeres, and members of the houſe of Commons that are come downe hither, and that they are not ſummoned up, for it is given out here, there are but about 56. in the houſe of Commons left, and about 20. of the Lords; And that the reſt have deſerted the Parliament, and this they brag on in a high manner: Now ſure if it be ſuffered that Members of either Houſe may be enjoyned by a VVarrant under his Maieſties hand, to attend his Maieſtie ſo far remote from Parliament, and neglect the great affairs of the Kingdome, whereunto they were elected by VVrit, let Law be no more our Rule, but VVill, and bid farewell to all Parliaments.

I have but two particulars more to adde, to wit, that a Corporall of Sir *John Hothams* (as I am informed) and ſome 30. Common Souldiers are come from *Hull* to the King, but the reaſon of their comming from thence, was, that the Corporall for his abuſive carriages was to ride the Horſe, as alſo ſome of the Common Souldiers, who in reſiſtance thereof expreſſed a mutinous behaviour, whereof Sir *Jo. Hotham* being throughly poſſeſſed, quit the Garriſon of them.

In a word I conclude, the Committee of the Parliament here resident, were by his Maiesty confined to their lodgings this day, and commaud not to go into the field: they answered to my Lo: of *Newport*, (who brought his Maiesties command) that it was against the liberty of the Subiect, against the Law of the Land, and not a small breach of the Priviledges of Parliament, that members thereof (sent downe to keep the peace of the Kingdome) and Freeholders of this County should be so illegally imprisoned, at such a time; which the Freeholders did much distast: Nevertheless, the Committee would obey, except the occurrences of the day should require their presence in obedience to the command of Parliament, and then they answered, they must not deceive so great a trust committed to them, &c.

The most remarkable passages of *this Weekes proceedings.*

THe Lords and Commons professing (next to the service of Almighty God) their reall desire of his Maiesties honour, and the prosperity of this Kingdome. Likewise expressing their sense of the distractions thereof, and the miserie thereby threatned to the same, (occasioned by persons disaffected to the true Religion, his Maiesties honour, and the peace of the Nation) agreed upon nineteene Propositions to be sent to his Maiestie, whereto they humbly beseeched his Maiesties compliance, as to the most effectuall meanes (through Gods blessing) to prevent the enemies hopes, and our owne feares, and to beget a right understanding betwixt King and People, and declared to settle his Maiesties revenew in a fuller manner than his predecessors ever inioyed.

[It

It is Ordered that, the members of the Houſe, of Commons gone to Yorke, ſhould forthwith repaire to the ſervice of the Kingdome; in Parliament, and their diſobedience to the ſaid Order ſhould be deemed, a high affront to Parliament, a failing of the truſt repoſed in them by the Kingdome, and a countenancing of the warre intended againſt the Parliament.

It is Ordered that all abſent members of the Commons Houſe ſhould give ſpeedy attendance upon the buſineſſe of the Common wealth, that all Sheriffes ſhould give notice of the ſaid Order, & that if they be not in the Houſe of Commons, the 16. of this inſtant June, then each to forfeit a 100. pounds towards the wars of Ireland, and to be further cenſured, *Prout*, &c.

Upon information that the Jewels of the Crowne were either ſold, or pawned beyond Sea (which by the Law ought not to be alienated) and that the extraordinary ſums thereby raiſed, were probably to furniſh the intended warre againſt the parliament; It is ordered by the Lords and Commons, that all Actors about the ſame, not giving notice thereof to the parliament, ſhall be held promoters of the ſaid war, enemies to the State, and ought to ſatisfie the publique dammage.

At a Common Hall in London the Loane of one hundred thouſand pounds was required by the Parliament from the Citie (for the affaires of England & Ireland) which was granted with ſo generall alacritie and readineſſe, that, (it being deſired, all againſt the Loane would hold up their hands) there was not a hand lift up throughout the Hall, except one who began to ſpeake, as was conceived, againſt the ſame, whereupon he was imediatly hiſſed into ſhame and ſilence; Upon the report of this faithfulneſſe and affection of the Citie to the Kingdome, both Houſes reſolved that an eſpeciall thankes ſhould be drawn up and ſent unto them.

It is informed to the Parliament that above an hundred ſaile of Ships of the *Denmarkes* are put to Sea, with many thouſand

thousand Foot, and very many Horſe, their voyage is pretended to *France* for Salt, but it is well knowne, that Light Horſes doe not uſe to carry Salt by Sea.

The Committee of the Houſe of Commons (now in *Lincolnſhire*) to ſettle the *Militia*, ſent a Letter to the Houſe, thereby ſhewing the ready obedience they there met with all (even beyond their expectation) unto the ordinance of Parliament in that behalfe: That the County hath foureſcore High Conſtables, whereof all appeared before them (to render their account of the Armies and munition of the Countie) except two or three (one of which was then at London) ſo as the appearance was obſerved to bee fuller then had beene upon any occaſion heretofore; and that (notwithſtanding his Maieſties Proclamation againſt the *Militia* fixed upon the gate where they met, alſo his Maieſties Letter ſent to the old Deputie Lievtenants under the Lord *Lindſey*, who hath a new Commiſſion under the Great Seale for the Lievtenancy of that county) the Trayned Bands of the Citie of *Lincolne* with a like number of Volunteers compleatly armed, made tender of their ſervice according to their late Proteſtation.

A Petition was delivered to the Parliament from the County of *Yorke* directed to both Houſes: and therewith they ſent the Petition tendered to his Maieſtie by them upon Friday laſt.

6

A LETTER

Sent

To Mr. SPEAKER,

From the Commissioners in the County of ESSEX, concerning the MILITIA,

Together with

A Relation of diverse passages in Ireland, sent over in a Letter.

June 8. 1642.

Ordered by the House of Commons assembled in Parliament, that these two Letters bee forthwith Printed and Published.

Henry Elsing, Cler. Parl. D. Com.

LONDON,

Printed for Joseph Hunscott. 1642.

A
LETTER
Sent
To M. SPARKER,
From the Country in the County of ESSEX, concerning the MILITIA.

To which is
A Relation of diverse passages in Ireland, sent over in a Letter.

A Letter sent to Mr Speaker.

Mr. Speaker,

HAving in obedience to the Order of both Houses attended the Lo. Lieutenant of the County of Eſſex this day to Brent-Wood, for the putting of the Ordinance of the Militia of this County in execution; his Lordſhip hath directed us to give you an accompt of the ſervice, ſo farre as it could be yet proſecuted, as he hath himſelfe done to the houſe of Lords. There were five Companies of the ordinary Traine bond, this day drawne into the field, being about a 4th part of the trained bonds of this County, and all that were directed to meet at this place, their numbers were full, & their Armes compleat, a ſupply being made by voluntiers of thoſe Armes that were carried forth of the County, upon the late expedition for Scotland; and one of the ſaid

Companies (being under the charge of Captaine Massam) was doubled to the usuall proportion, a sixth companie did appeare at this place, consisting of about five hundred Volunteeres, under command of Captaine Barrington, youngest son of Sir *Thomas Barrington*. The Declaration of both Houses touch their indemnitie, was read in the head of each Company, and the Captaines, Officers and Souldiers being required by the Lord Lieutenant, to observe such further directions as in pursuance of the said Ordinance should be hereafter given them in charge by his Lordship, or us his Deputy Lieutenants, for the service of his Majesty, and the Parliament, in defence of the Kingdome, they did unanimously expresse a resolution so to doe, and in the same cheerfully to spend their lives and Fortunes.

Brent Wood 7 of June 1642.

Thomas Barrington — *Thomas Cheek.*
William Masham — *Henry Mildmay.*
William Hicks — *Har. Grimston.*
Marm. Lidsley. — *Ric. Everard.*
John Barrington.

Carlingford the 24. of May, 1642.

Maſter Maurice Tomſon.

SIR,

HUmble ſalutes; my laſt unto you was from *Carrickvergus* of the 25. paſt, wherein I declared at large, what I conceived of the affaires of this Country, as alſo how that I was deſigned for this place, laden with proviſion for the Army, who then was deſigned to take the *Newry*. It pleaſed God, that on the 28. paſt, I arrived here, where I found my ſelfe ſurrounded with great companies of the Rebels, whom I did know, expected daily a ſupply of Munition, wherefore to put them in hopes, I diſplayed no Collours, our men ſeeking the Channell, came with their boats ſomewhat neere the ſhore, whom the Rebels bid very welcome, and demanded whence we came, the one ſide of the Harbour, my men anſwered from *Hamborough*, and on the other ſide, they ſaid from *France*, (both which ſayings was without my conſent) but fourteen of the Rebels ſoon came aboard, in hopes to buy Powder and Armes, (whom I laid in Irons) and preſently ſhot divers guns, as healths, in hopes to get ſome more from the ſhore, it being towards night, my project failed, wherefore the next morning, I fell to battering the Towne of *Carlingford*, but the ſame lay ſo far off, that I could

doe no great execution from our Ship, the being almoſt without diſtance, wherefore I preſently raiſed a platforme upon a great open boat, which the night before I had taken, and thereon mounted two peeces of Ordnance, and ſo with all my force I could ſpare, leaving my Ship well manned, I approached within a Musquet ſhot of the Town, and battered the ſame with our two guns, and being within call of the Kings Caſtle, the Rebels challenged me to land, promiſing they would meet me with halfe my number, whereupon I forthwith drew to a poynt, where I knew my ſelfe ſecure, and their landed 64. men, being within a Musquet ſhot of the Towne, having my great guns, ready to charge them at or as they ſhould approach, There I continued a long while in order of battle, but the Enemy approached not, though in great numbers, but from that time began to burne the Towne, and carry their goods into the Mountaines, and the next day we had a Parley, wherein I was reſolved to have redeemed ſome Engliſh people, againſt my priſoners. But the next morning before day, they fearing our comming a ſhore, fired all the Towne and Caſtles, and left them on fire unto us, wherein are ſix Iriſh Caſtles, and the Kings Caſtle beſides, being a ſtrong hold, wherein I forthwith put a garriſon of my owne Seamen, and kept the ſame about fifteene dayes, untill I procured from Sir *Henry Tichbourne* reliefe from *Dundalke*, unto whom I furrendred the ſaid Towne and Caſtle, about the time of our taking this place. The Army was likewiſe come to the *Newry*, which they tooke in without many

ſhot,

ſhot, the Souldiers flying away from them, aſſoon as they heard the Army marched toward them, the *Dirre* Army for want of ſome neceſſaries, are marched to *Carrickvergus*, where three dayes ſince they are arrived without any oppoſition, being not above 3500. men, under command of a gallant Souldier Colonell *Moore*, and for my owne part I am deſigned thither, only wait for a faire wind, where I hope to find ſome letters from you, being exceedingly deſirous to heare your Newes. Tis now daily more and more to be ſeene and expected that famine muſt doe that which our ſwords cannot, for I doe now conceive they will never ſtand to fight any conſiderable battell, but will continue in the Woods, Bogs, and Mountaines, all day, and in the night they ſteale, fire and burne, and will ſo continue ſtill, removing as the Army moves, and will never fight except upon great advantage, and indeed as yet they have very little powder and few armes, and are daily more and more diſcouraged, finding no ſupply. As for the common poore people, I beleeve a great part of them were at firſt forced to this action, by the threats of the great ones, and the curſes of Prieſts if they did not; it is beleeved moſt of them would lay downe their armes at the feet of the Britiſh, provided they might ſave their lives onely, but this were diſhonourable, and ſoone would beget a new Rebellion, they have great ſtore of Cattell in the Mountaines with them, but tis hoped this winter comming will ſhrinke them, and their Garrons which they in holes have hid, ſo that I doubt not but famine

mine will soone come in among them afterward, and doe much more execution then all our Armies if they were five times more, especially if they bee deprived of this summers course by our forces, as is hoped.

I have Cowes enough, but as yet they are hardly mins meat, nor will not be this two moneths. The Ship *Peter* is guarding the North Coast, and hath relieved *Colraine* and *London Derry* with ammunition. Thus hoping to heare of your welfare, I take leave for present, and rest,

Your Humble Servant

John Brookhaven.

FINIS.

GODS HOUSE MADE A DEN OF THEEVES.

DELIVERED

IN A SECOND SERMON

In *Southampton.*

By Alexander Rosse, *his Majesties Chaplaine in Ordinarie.*

MATTHEW 21.13.

It is written, my house shall be called the house of Prayer, but ye have made it a den of theeves.

Errare possum, hæreticus esse nolo.

LONDON,

Printed in the yeare 1642.

To my Iudicious and conſcionable hearers at *Southampton*.

GENTLEMEN,

I Having now ſpent almoſt 26. yeares amongſt you, how diligently in my calling, how inoffenſively in my converſation, you all know, and my conſcience doth witneſſe, and now being to depart from you; I thought good to bequeath this Sermon as a Legacie on you; and the rather becauſe many doe earneſtly deſire it. I know it ſhall receive no worſe intertainment, being preſented to your view, then it had, when it ſounded lately in your eares. God multiply his bleſſings on you, and preſerve the unitie of the Spirit in the bond of peace amongſt you, and continue you in your zeale to his ſervice, in your love to his orthodox Miniſters, and in your exemplary reverence to his Word; and to keepe you from faction, that dangerous theeſe diſguiſed under the habite and name of Religion; This is, and ſhall bee my prayer, when I am abſent, though in ſpirit, and affection I will be ſtill preſent with you, and ſtill ready to ſerve you, and

Yours in Chriſt

Alexand. Roſſe.

MAT. 21.13.

It is written, my house shall be called, &c.

THe subject of this text is a house; the Tenant prayer, the intruder, theeves. Now that prayer, (Which hath both *jus ad rem*, and *jus in re*, both title and possession, and besides, long prescription, even time out of memorie) that such a Tenant, should be thrust out by such intruders, prayer by theeves, it is *vis, non jus*, injustice, oppression, and violence in the highest degree; and to turne such a house unto such a den, is a strang Metamorphosis *O! domus antiqua, heu quam dispari dominaris domino.* we greeve to see theeves domineering in an honest mans house, and sharing his goods amongst them, every one, saying with *Maris* in the Poets *hæc mea sunt veteres migrate coloni*; But to see theeves swagering in Gods owne house, and justling prayers out of doores (Prayers I say our messengers, Angells, Orators, as *St. Austine* calls them, our winged advocates which mount up to the throne of grace, and plead for us in his presence which is not visible by mortall eyes, nor accessable by grosse & ponderous bodys) I say to see Prayers either quite thrust out, or else used as *Davids* servants were by the Ammonites cut short in their garments by the midle, and so packt away, wee must needs lament with *Jeremie*, and say the beautie of the Daughter of Sion is departed from her; the Heathen are entred into the Sanctuarie, the Lord hath cast off his altar, he hath abhorred his Sanctuarie *Lam.* 2. & 2. if the jewish elders who had seen the glory of the first Temple wept, when they saw the defects of the second, they would have rored for griefe, if they had lived to see the prophanation of this *Zion* and *Sion*, where heretofore was *Urim* and *Thummim*, desolation of abomination set up in the holy place the Place of Cherubins become a

neſt of Owles, Oſtraces, Satyres and Dragons, to dance where once was Gods preſence, the ſweet incenſe of Prayer, the calves of the lips, the ſpirituall ſacrifices of thankſgiving either Devoured, or polluted by rapacious harpies: it's true (as I ſayd before) that Prayer is a tenant, and a tenant at will, but at the will of the ſupream Lord to be thruſt out when he pleaſeth, but not at the will of inferior officers, when they pleaſe; much leſſe at the will of theeves, they muſt not be ſo ſawcie, for then, *Quid Domini facient, audent cum talia fures?*

I have heretofore ſaid ſomewhat of the Houſe, and ſomewhat of Prayer, and ſomewhat yet I have to ſay of both, and then I muſt ſay ſomewhat of the Theeves, not who they are, but what they are. for I aime not at the perſons, but at the vices of this age, which *In Sacra regnant nullis prohibentibus aula*, have taken Sanctuary, and
Lam. 2. 7. have layd hold on the hornes of the Altar, keeping a revell, and making a noyſe in the houſe of the Lord, as in the day of a ſolemne Feaſt. Therefore if I ſerve theſe theeves as Chriſt did, ſcourge them out of the Temple with the whip of Gods word, I ſhall doe but what is my Calling, and what my Maſter practiſed before me. If any take it amiſſe, it will bee their owne miſtake; they muſt not thinke that I will muzle my mouth, and keepe ſilence Even from good words, it would be paine and griefe to mee to conceale and mince the truth, and not to tell *Judah* of her ſinnes, and *Iſrael, &c.* Then a woe ſhall fall on me; you muſt die in your ſinnes, and your blood ſhall be required at my hands. What? ſhall I ſee theeves domineering in my Maſters houſe, and be ſilent, then
Pſal. 50. will it be juſtly ſayd to me. *When thou ſaweſt a theefe, thou conſenteſt with him.* For, *qui tacet conſentire videtur*, ſilence is a ſecret conſent. What (ſaith St. *Paul*) am I become your enemy, becauſe I tell you the truth? Muſt I ſing *placentia*, ſow pillowes under your elbows, that you may goe ſleeping to hell? No, the God whom I ſerve, is the God of truth. This is the chaire of truth, and the word that I ſpeake is the word of truth. Therefore with *Micheiah* let me proteſt, as the Lord liveth, whatſoever he will put in my mouth, that will I ſpeake. The Prieſts lips muſt preſerve knowledge, and conſequently truth, for theſe two muſt goe together like *Urim* and *Thummim* on our breaſt-plate. Expect then no flattering or lying words from my lips, they have been touched

with

with a coale from the Altar, and if you come for no other end, but to carpe and mocke at our Sermons, as ſome of our new up-ſtart faction have lately done; you ſhall know and feele too, that it is not good, *Ludere cum Sanctis*, nor ſafe medling with edged tooles. Gods word is a ſharpe two-edged Sword, dangerous for fooles and mad-men to play with; It is a bright candle, that will burne the wings of ſuch wanton butter-flyes, he that ſits in heaven will laugh them to ſcorne, and will laugh at their deſtruction, that laugh at his Miniſters; and he will cauſe that that which ſhould have beene for their welfare, ſhall be the occaſion of their falling; and that Word which we preach, if it doth not ſoften them, it will harden them; if it doth not feed them, it ſhall poyſon them; if it doth not cure them, it ſhall kill them; and if it doth not ſave, it ſhall damne them; for his Word ſhall not returne to him void, but ſhall accompliſh the thing which he pleaſeth, either to bee the ſavour of life unto life, or of death unto death. I doubt not but I ſhall be whipped with ſcandalous tongues, for whipping the theeves out of our Temple. But that's my comfort, that I ſhall fare no worſe then my bleſſed Maſter did, who was ſo uſed by the *Jewes*, he firſt whipped them, and they afterward whipped him. *Qui flagellandus erat à Judæis, primum flagellavit eos*, ſaith Saint *Auſtin*, and the ſame Father tells us that ſlanderous tongues are the fierie fornace, in which we muſt be purified. *Quotidiana fornax noſtra*. We are well rewarded for our paines, we pray for them, and they curſe us; we preach to them, and they revile at us; wee enlighten them, and they obſcure us, what they can in our good names; when our mouthes are open to feed them, their throats are open like ſepulchers to poyſon us with that venome of Aſpes, which is under their lips; we give them the fiſh, and they give us the Scorpion; and the bread of life which wee breake to them, they turne unto ſtones to fling at us. Three weekes agoe I told you the uſe of this Houſe, and the excellencie of Prayer, which I hope the beſt, and moſt of you, have chewed, ruminated, concocted, and turned to good nouriſhment, for I am ſure the meat was good, and the fruit wholſome, being gathered no where but in the garden of Paradiſe, *viz.* the holy Scripture, yet ſome that heard me then, were ſo ill diſpoſed with Cacochymia, with a mind full of bad humours, that they have turned that good food unto poyſon,

and that Manna in them hath ingendred wormes. Henbane or Aconitum, they say is meat for Stares, but poyson to man, even so is Preaching to some the sweet milke of Gods word becomes an undigested and heavie curd in their stomacke, and like the Quailes in the Desert, though their flesh in it selfe was good and wholsome, yet to the Israelites it was ranck poyson, that aphorisme is true, πολλὰ καθαιρεῖ τὰ σώματα &c. foule bodyes full of humours, the more you feed them, the more you hurt them; for let the meat they eat be never so wholsome, yet in them it breeds no good blood, but feeds the predominant humour, whether it bee choler, melancholy or flegme. So some of our hearers having ill disposed mindes, have turned our Sermons unto choller a fretting humour, which having infected their blood and spirits, hath so dis-coloured their eye, that when they looke on us, they thinke we are yellow as they are, and hath so imbittered their taste, and corrupted their tongue, that it's plaine their gall is overflowed; and therefore let our doctrine be never so wholsome, it is to them bitter as wormwood. In others our Preaching breeds splenatick diseases, the splene is a troublesome evill, sometime by malignant vapours, it causeth trembling, and palpitation in the heart; and sometime dis-torted and distempered imaginations in the braine, and exorbitant speeches in the tongue, which is an unruly evill: but the timpany of pride and high conceipts, which some (even though they be most egregiously ignorant) have of their owne (but imaginarie) learning, hinders the effect of our Sermons in them. Therefore they had need first to have a good purge, that their mindes may be cleere from these humours of pride, malice, prejudice, self-conceipt, selfe-love, selfe-will, before they come to heare us; and with the Viper *in Aelian*, τὸν ἰὸν ἐκβάλλειν, to vomit out their poyson, as he doth before he couples with the Lampreele: and for want of this evacuation of bad humours, it falls out with many of them, as with young maides troubled with the greene sickenesse, they loath wholsome food, and will eat ashes, coales, or any such trash, for indeed the time is come of which S. *Paul* prophesied, that some will not indure sound doctrine, but after their owne lusts shall heape to themselves teachers, having itching eares, and they shall turne away their eares from the truth, &c. Therefore I wish them to take this admonitorie digression, as the shaking of

Hippocrates.

2 Tim 3.

the

the whip over them, otherwise they shall feele the smart of a sharper rod, as the Jewes did, who for slighting that gentle whipping which they had from Christ, were afterward cruelly scourged be the Romans, and thirty of them sold as slaves for a pennie, as they had sold their Lord and Master before for 30. pence.

But now having a little digressed, though not (I hope) transgressed, I will goe up againe with Christ unto the Temple, and, before I meddle with the theeves I will look unto the holy place, even unto the *Sanctum Sanctorum*, and behold the high Priest in his pontificalibus, offering before the Arke and Mercy-Seat the smoake of his sweet incense by which is represented our Prayers, the most necessary and noble exercise of a Christian, and therefore hath the chiefe place of the Temple assigned for it. Preaching was performed *in atrio*, in the outward Court, where *Solomons* Porch was, but prayer in the holy place, and once yeerely by the high Priest in the most holy, for thither he went not onely (*saith Philo to Caius*) *adores accensurus sed vota fusturus*, to burne incense, and to Offer up prayers for the congregation. And so our great high Priest, who in the dayes of his humilitie Preached unto us, now being clothed with glory and entered into the Sanctuarie, Offereth up Prayers for us, he hath long since left off to Preach, but never gives off to pray, and to make intercession for us in heaven there is no Preaching, but in heaven there is praying. So necessarie is this exercise, that without it our Preaching is ineffectual. Whatsoever excellencie there is in Preaching, the same is in Prayer, but in a higher degree. Faith commeth by hearing, and so it doth by praying, neither your hearing, nor our Preaching, can beget Faith in you without praying it was not St. *Ambrose* his eloquencie so much as *Monicaes* prayers, that made St. *Austin* of a Manichee a good Christian. It was Saint *Stevens* and the Churches prayers that converted Saint *Paul*, and of a persecutor made him a Preacher, *multum habebant fidem & orationibus fidelium accipiebant fidem*, they that wanted Faith, by the prayers of the faithfull received Faith. We pray for the conversion of Turks, Jewes, and Infidels, who have no Preaching at all: nay, prayer goeth further then Preaching, for this begetts Faith, but prayer both begets, cherisheth, increaseth, and confirmes our faith; so that for all our Preaching, we must pray with the blind man,

Aug. tom. 10.

Lord

Lord helpe our unbeliefe, and though Christ had Preached often to the Apostles, yet for all that, he must pray that *Peters* Faith may not faile. Preaching shewes us the way to Heaven, but it is prayer that openeth the gate for us to enter, *Oratio iusti clavis cæli*, the keys of heaven are the iust mans prayers: nay who is a good and a iust man? not he that heareth much, but hee that prayeth much. *Ille novit bene vivere, qui novit bene orare.* you say that one Sermon of *Peters* converted 3000. in one day, and I say that one prayer of *Moses* saved above six hundred thousand in one day. A far greater number sure, neither had that Sermon bin so effectuall had it not bin first consecrated and sanctified by the prayers of all the Apostles, for before *Peter* began his Sermon, they all unanimously continued in prayers and supplications, which custome wee yet retaine in the Church, giving to prayers the first place, and the last too, as being both the *Alpha* and *Omega* of divine worship. *A te principium, tibi desinet*; standing both in the front and in the reere, and like the 2. Cherubins at the two ends of the Arke, or the two Angels, the one at the head, the other at the foot of Christs Sepulchre, and such is the excellencie of prayer above all other divine exercises, that the whole worship of God, κατ' ἐξοχην, is called prayer or invocation. And Saint *Austin* confesseth that the Church may want sometimes preaching, but it can never want prayer, *deficit aliquando in sermonibus, nunquam in orationibus*. Therefore are we so often exhorted to pray continually. & I must tel you, that you were as good heare a tinckling Cymball, or a sounding brasse as to heare a Sermon not Sanctified by prayer, for as seed cast into the ground without Sun and rain cannot fructifie, so the Sermons which wee Preach in your eares without prayers and supplications will not edifie. Was there ever since Christ a more powerfull Preacher then St. *Paul*? and yet (knowing his Preaching without prayer to be ineffectuall) desires the *Colossians* to pray for him, that God would open to him a dore of utterance to speake the mysterie of Christ, that he might make it manifest as he ought to speake; so then prayer is the key that opens the doore of utterance, it is indeed the key of the whole worke, yea the very soule & life of preaching, which without it were but a dead founce for as the Prophet by praying over the dead child restored life to it againe; so the prayers of Minister and people doe inlive and animate

Austin. *Austin.* *Acts* 2.14. *Austin.* *Colos* 4.3.

animate our Doctrine: you'l say that Preaching is the sword that kills sin, and Sathan, &c. I grant it, but without prayers it is a blunt sword. Prayer is the whetstone that gives it the edge; prayer makes it sharpe and keene, to devide between the soule and Spirit, &c. prayer and Preaching are like the sling and sword that *David* vsed against *Goliah*, the sword indeed cut off his head after he was downe, but it was the stone out of the sling that knockt him downe and killed him. It's easie to master the great *Goliah* with the sword of the Word, when we have strook him in the forehead, with the sling stone of fervent prayer: Preaching is the sword that woundeth neere at hand, but prayer is the arrow that kills a far off, *melior jaculo, & longe fallentis sagitta*. Preaching is a good weapon that can overcome Satan; but prayer is a better that can overcome God himselfe, therfore wee are *ἀγωνιζόμενοι ἐν ταῖς προσευχαῖς*, wrestlers with God by prayers, as *Iacob* was, who both wrestled and prevailed. Preaching is like the Angell that smote *Peter* on the side, and unloosed his chaines when he was in prison; but the vncessant prayers of the Church for *Peter* were they that both gave wings to the Angel to fly down, and hands to unloose his chaines, and strength to break open the prison doores. A powerfull Sermon may make a guilty heart to tremble: but the prayer of *Paul* and *Silas* made the very earth tremble, and the prison doores fly open. A Sermon may informe us of the ioyes of heaven, but an effectuall prayer is able to ravish us with St. *Paul* up to the third heaven. Christ Preached many excellent Sermons, which made no change in him; but when he prayed upon mount *Thabor* his face did shine as the Sun, and his garment was white as the light. Not whilst he was Preaching, but whilst he was praying the Angel came & comforted him, and a white cloud conveyed his Fathers testimonie to him. In a word, prayer is the impenetrable armour, the inexhausted wealth, and the most pretious treasure of a Christian, therfore prefer it above all things, for on it depends the health of thy body, the welfare of thy soule, the prosperitie of thy family, the increase of thy wealth, the loyaltie of thy Wife, the duty of thy Children, the obedience of thy Servants, the love of thy Neighbour, the purity of Religion, the wisdome of the State, the holinesse of the Church, and the happinesse of the whole Kingdome; Prayer will be thy best Physitian

Ambros.

Virg.

Coloss. 4.

when thou art ſicke, thy beſt advocate, when thou art ſued, thy beſt Pilot, when thou travelleſt by Sea; thy guide, when thou travelleſt by Land, thy watcher, when thou ſleepeſt; thy comforter, when thou art ſad, thy companion; when thou art alone, and thy patron when thou art wronged; what force was ever able to reſiſt the power of prayer, which hath opened and ſhut heaven, commanded the Sun and Moon, ſhaken the earth, troubled the elements, procured thunder, lightning, hail ſtones, rayſed the dead, driven away divells, ſtopped the mouths of Lions, quenched the violence of fire, appeaſed ſtormes, overcome mighty armies, broken Iron chains, blown open priſon doores; and prevailed with God himſelfe; in all which you may ſee the excellencie of prayer above Preaching, and yet I derogate nothing from the worth of preaching, when I prefer prayer to it: two things may be both excellent in their kinde, and yet the one more excellent then the other. Preaching and prayer are not like the two bucketts of a well, that the riſing of the one muſt needs be the falling of the other. when I commend gold, I deſpiſe not ſilver, nor will any man ſay that the Moon hath no beautie, becauſe the Sun is brighter. By prayer we ſpeake to God, by preaching he ſpeaks to us, by prayer our hearts aſcend to God, by Preaching his knowledge deſcends to us, by prayer our Preaching is Sanctified, by Preaching our prayer is directed, and yet ſtil prayer is before Preaching; for the excellencie of the action depends from the excellencie of the object; man is the object of Preaching, but God is the object of prayer. Now perhaps all that I have ſayd of prayer will be granted; but that which ſome men moſt ſtumble at (and that is but a ſtraw) are the ſet prayers of the Church. Theſe be the ſcar-crowes that keepe them backe from the houſe of prayer, and yet I know not what it is that they diſlike in them: is it the matter? why, that is conſonant to Scripture: is it the forme? that is plaine, methodicall and eaſie: are they the words? they are ſignificant, intelligible, and without affectation. Are they the compilers of them that they diſlike? why, theſe were our firſt reformers, holy men, learned divines, bleſſed martyrs, who ſealed theſe prayers with their blood, they had the honour once to weare the crowne of Martyrdome and now they are crowned with glory, ſhall any then be ſo thankleſſe as to ſpurne at their prayers? And

ſo

so graceleſſe as to retaliat their bleſſed paines with ſlowtes and jeeres? I hope they are not offended that theſe prayers are eſtabliſhed by ſo many acts of parliament under 3. gratious and religious Princes *Edward* 6. Qu. *Elizabeth* and K. *Iames*, all of bleſſed memorie. What is it then, that they diſlike in theſe prayers? I thinke they know not themſelves, onely they diſlike them; *Non amo te voluſi nec poſſum dicere quare, Hoc tantum poſſum dicere non amo te.* Indeed it's no new thing to eſtabliſh by authoritie ſet formes of prayers in the Church, for avoyding confuſion, babling, tautologies, impertinencies, tedioufneſſe, and abſurdities to which extemporarie, and unpremeditate prayers are ſubject. God himſelfe under the law, preſcribed a ſet forme to *Aaron*, and his ſons. So did Chriſt under the Goſpell to his Apoſtles, *Mat.* 6. 9. *Luke* 11. 2. ſo did *Conſtantine* the firſt Chriſtian Emperour to his ſouldiers, as *Euſebius* recordeth. It is ordered in the 3. Councell of Carthage, that no man ſhall uſe ſuch prayers as are not approved by the choyſeſt of the Clergie, *Inſtructioribus fratribus*, and in the Milevitan Councell, held under *Innocent* 1. in the time of *Honorius* and *Arcadius*, it is expreſly commanded that no other publicke prayers ſhall be uſed in the Church, but ſuch as are approved of by the Councell. *Nec alia niſi quæ a Prudentioribus tractata vel comprobata in Synodo fuerint*, Leaſt by ignorance or in advertencie ſome wordes may be uttered againſt the true faith. I doe not remember, that there is at this day any publicke Congregation (of private conventicles (I ſpeak not) which hath not their ſet formes of prayers. The Iewes in their Synagogues, Turkes, Perſians, Arabians, in their Moſques, Chriſtians in their Churches have all ſet formes, the Greeke churches have their divers Liturgies of Saint *Baſil* and St. *Chryſoſt*. Not to ſpeake of theſe antient Liturgies which beare the names of Saint *Peter*, Saint *Iames*, Saint *Marke*, and the Apoſtles. The latine Churches have their ſet formes. ſome after the order of Saint *Ambroſe*, as at *Milleine*, and others of Saint *Gregorie*, as at *Rome*. So all the Chriſtian ſects have alſo their ſet Prayers; as the *Georgians* in *Iberia*, the *Cophti* in Egypt, the *Iacobits* in Ethiopia, the *Melchits* in *Syria*, the Armenians in *Turcomania* and *Cilicia*, the Maronits in mount *Libanus* the Chriſtians of Saint *Thomas*, the Muſcovits, yea all the reformed churches beyond ſeas have ſome ſet prayers before their Sermons, and ſhall our

Num. 6. 24. 25. 26. 27.

Can. 23.

Can. 12.

Church onely be quarrelled with for her set service, or shall her Ministers be disliked for vsing rather her formes, and words then their owne? It's too much temeritie to come before God
Eccl 5.2. with rash and extemporarie prayers: hearken to *Solomons* counsell, be not rash with thy mouth, and let not thy heart be hastie to utter any thing before God, for God is in heaven, and thou upon earth, therefore let thy words be few. But I will detaine you no longer in viewing of the temple, as it is the house of prayer, let us looke on it now as it is a den of theeves. I will but onely point at them, that you may beware of them, and then I will end.

Our Saviour alludes here to the Phariſees name; in Hebrew *Pherusim*, are Phariſees; and *Perutsim* are theeves; they were like in name, and so they were in condition, for they were theeves indeed, They ſtole from God his glory, whilſt they attributed many things to Fate and Deſtinie. They ſtole from the Commandements their dignitie, in preferring their traditions to Gods precepts. They robbed Religion of it's life, whilſt they placed it in waſhings and other ſuperfluous ceremonies. They robbed the Temple of it's holineſſe, in making it a ſhop of
Ioh. 10.8. Merchandiſe, therefore Chriſt tells them, that they were theeves and robbers that went before him, meaning the whole rabble of theeves, as Phariſees, Saduces, Eſſenes, Gaulonits, or Galileans; Herodians, Scribes, Diſputers, Naſarites, Rechabites, and even the corrupted Prieſts and Levites, and the falſe Prophets ſuch as *Judas Galilæus*, and *Theodens* with all theſe theeves was the temple peſtered and their Synogogues, but this was onely *Manipulus furum*, a handfull to compare to the legion of theeves with which the poore Church of Chriſt is vexed, robbed, and wounded. I will onely poynt at ſome of the chiefe, and will begin firſt with Sacriledge a notorious theefe, having moſt rapatious hands, ſparing neither holy places, nor holy things, nor holy perſons, making no conſcience to breake 5 commandements at once, which is the one halfe: As it prophanes Gods honour, it breaks the third commandement; As it robbs ſpirituall parents of their maintenance, it breaks the fifth; as it is a murtherer of ſoules for want of the Miniſters food, it breaks the ſixth; As it is theft, it violats the eighth; and as it covets other mens goods, it breaks the tenth commandement. The Athenians

did

did so much abhorre the sacrilegious theefe, that they denied him the honour of buriall, *Si quis res sacras clepserit, in Attica non sepeliatur*. The second theife which useth to creepe into Church and State, when men are not warie and carefull to prevent, is Faction, which in the Church is called Schisme, in the State sedition, this is a dangerous theefe and a bad guest where he is intertained, requiting his hosts kind intertainment; as *Paris* did *Menelaus*, who stole away his wife *Helena* from him. So where this theefe comes he will be sure to steale away wives from their husbands, children from their parents, servants from their masters, people from their Ministers, and neighbours one from another, now he steales away not their bodyes, but their hearts and affections from each other, which is worse then *Plagiatus*, beware of this theefe which cunningly begins to creepe in amongst you. Remember Christs words the theife cometh not but for to steale, to kill, and to destroy, to steale that which is neerest, and dearest to you, your wives loyalrie which they owe to their husbands, childrens duty to their Parents, servants obedience to their masters, and our neighbours love to one an other, and to steale away the sheep from their sheepheards. There are but two golden pillars that support Church and State, *viz.* Vnitie and Order, this theife steales them both away, Who stole the hearts of *Israel* from *David*? the ten tribes from *Roboam*? the peoples affections from *Moyses* and *Aaron*? and who steales the peoples respect and obedience from the Magistrate and Minister, but this theefe? *Prometheus* stole away fire from the Sun, but faction steals away the fire of love from mens hearts, and not onely is he a theefe, but a murtherer too, he cuts mens throats as *Ionathan* did *Godoliahs* under pretence of frindship. He never yet set footing in any state or city, but he ruinated it before he went away, if he was not suppressed in time. Looke on the Romans, Carthaginians, Athenians, Lacedemonians, and other States invincible by forreign forces, yet torn in peeces by fact on, so dangerous is this theife, that as soone as hee began to shew his head among the Israelites in the persons of *Core* and his complices, God made short worke, used no delays, but suddenly caused the earth to swallow them alive, so that they had not so much time as to repent. The third theefe is Idolatrie a bold and presumptuous theefe, Ioh. 10. 10.

which in *Ezechiels* time got into the temple; not onely into the
Ezech 8. secret chambers thereof, as the Prophet saw through the hole in the wall, but advanced himselfe between the porch and the altar; when this theife gets into the Church, he will be sure to justle out Gods true worship; this is hee against whom God so often complains, & for whose cause he forsakes his sanctuarie, & plagues a land. This theife steales away Gods honour, and gives it to a stocke or stone, or the similitude of a calfe that eateth hay, he steales away the peoples hearts from God, and gives them to sensleſſe idols; he steales away also the maintenance of the Lords priests, and gives them to dumb images and their priests. *Bel* and his priests stole and consumed every day twelue great measures of flower, 40. sheepe and 6. vessells of wine. God complaines that
Hosea 2.8. the corne, wine, and oyle, silver and gold, that he had given to his people, were bestowed on *Baal*; let this theife then be whipped out of the Temple. But Christ must whip him, not the Disciples; the King and Magistrates, not private people and ministers, it's not their calling to be reformers, they may plead, and wish, and pray for reformation, but of themselves reforme, they must not; Saint *Paul* disputed against the Athenian Idols but offered not to pull them downe. What got *Vigilius B.* of *Trent* for pulling downe an image, but his owne death being murthered in an uproare; the old Circumcellions and new Anabaptists have bin too forward this way, being animated by deceiving Enthusiasmes.

The fourth theefe is Symonie, a notable theefe standing at the Church doore, like *Iudas* with a bag in his hand. If *Simon Magus* the Patron be doore-keeper, he shall be let in, when men of worth shall be kept out. He is worthy of hanging, that will steale a Chalice out of a Church; what deserves he then, that will steale away two or three Churches? You say, Symonie is a merchant, not a theefe, but I say, such kind of Merchants are egregious theeves, that will venture to buy and sell such prohibited commodities. *Iudas* sold Christ for 30. pence, and even for that he is called a theefe. He is a theefe, saith Christ, that comes not in by the doore, but some other way, and such a theefe is Symonie. Therefore the Temple which Saint *Iohn* calls a house of merchandise, the other three Evangelists call a den of theeves. Such money-changers then, or theeves deserve to be whipped out, and

their

their tables overthrowne. The fifth theefe is Popiſh, an old theefe, and therefore ſmall reaſon hath he to plead for his antiquitie, even as much as an old robber to plead for pardon, becauſe his forefathers have beene theeves time out of memorie; this theefe hath feloniouſly ſtolne away the cup from the people in the Euchariſt, yea, hath robbed God himſelfe, and ſtolne away one of his Commandements, and by his two pick-locks of Purgatorie and Indulgences, ſtill rob ignorant people of their money, lands, and livings. The ſixth theefe is Libertiniſme, a lawleſſe theefe, and yet would be thought a good member of the Church, hee under pretence of an unbounded libertie, will be ſubject to no order nor diſcipline, but what pleaſeth his owne phanſie; hee ſtealeſ from God his honour, in making him the author of ſinne, hee robs the morall law of its uſe, affirming it to be needleſſe; He robs Predeſtination of its meanes, ſaying, that men ſhall bee ſaved without them; He robs ſin of its guilt, affirming his owne actions though never ſo vitious to be no ſinnes; and hee robbes good workes of their dignitie, thinking to be ſaved by faith alone. The ſeventh theefe is Hypocriſie, a cheating theefe, who under the mantle of holineſſe couſins the world, the neerer he drawes to the Altar, the farther he is from God; Like the foxe he lyes as if he were dead, and pretends mortification, but it is to cheat the birds, honeſt minded men, he can with *Proteus* and the Camelion, change himſelfe into all ſhapes and colours, and with the ratle Mouſe in the fable, when hee is amongſt the birds hide his feete, and ſtretch out his wings; but among the beaſts hee hides his wings and ſhewes his feet, ſo deceiving both is hated of both. Such a cunning theefe ſhould have his linſie woolſie garment ſtript from him, and be whipt out of the Temple. More theeves there be, too many indeed, with which Gods houſe is prophaned: as the ſlanderous theefe that maliciouſly ſtealeſ away a mans good name, and none thus more theeviſh then they, that would monopoliſe all holineſſe to themſelves; There is pride, extortion, covetouſneſſe, Atheiſme, gluttony, drunkenneſſe, and indeed a whole legion. So that the poore Church of Chriſt is in no better caſe then the poore man that fell among theeves betweene *Iericho* and *Jeruſalem*. With what a multitude of hereticall theeves, even from

Simon

Simon Magus till these moderne hereticks hath shee been vexed, and now by factious theeues shee is stript, wounded, and left halfe dead. Many of her Priests and Levites that should helpe her, passe by her on the other side: O thou sweet Samaritan, who was thy selfe crucified betweene two theeves, have compassion on her, bind up her wounds, let the wine of thy gentle corrections, and the sweet oyle of thy mercy refresh and comfort her, set her on thine owne beast, make her to subdue and keepe under all beastly affections, as thou hast done before her, bring her to the Inne where she may rest and be quiet. Defray her charges, pay her debts, and let her enjoy the two peeces of silver, the two Testaments untill thou returne; And for her enemies that roare in the midst of her Congregations, and defile the dwelling place of thy name, scatter them with thy tempest, and affright them with thy storme. Deliver not thy Turtle Dove unto their hands, but arise and maintaine thine own cause.

Amen.

FINIS.



A Renowned VICTORY

Obtained against the Rebels on the first day of *June*, neere *Burros* the Duke of *Buckinghams* Castle, by the valour of these noble and valiant Commanders,

The Earle of *Ormond*.
The Earle of *Eastmeath*.
The Lord *Don Luce*, Earle of *Antrim*.
Sir *Thomas Lucas*.
Sir *Patricke VVynes*.
Sir *Richard Greenvill*.
Colonell *John Barry*.
Captaine *Armestrong*.

Against

The Lord *Mountgarret*.
The Lord *Dunsany*.
The Lord *Plunket*.
The Lord *Muskry*.
The Lord *Dunbowin* with 18000. Rebels.

Wherein is manifested how the Lord *Don-luce* tooke the Lord *Dunsany* prisoner, with five of the great Commanders, which are now prisoners in the Castle at *Dublin*.

Likewise a true Relation that the Rebels have sent a Petition to the Parliament, desiring to lay downe their Armes upon condition of Peace.

London, Printed for *I. Horton*. *June* 9. 1642.

A Renowned

VICTORY

Obtained against the Rebels, on the

[illegible] day of [illegible] near Down the Duke of

[illegible] by the valour of

[illegible] and valiant Commanders.

The [illegible]

The [illegible] Esquire.

The Lord [illegible],

Sir [illegible],

Sir [illegible],

Sir Richard [illegible],

Colonell [illegible],

Captaine [illegible],

The Lord [illegible],

The Lord [illegible],

The Lord [illegible],

The Lord [illegible],

The Lord [illegible],

Wherein is [illegible] Irish Popish rebels Lord

Dungan prisoner, with five [illegible] Cannon [illegible]

all now prisoners in the Castle at Dublin.

Likewise a true Relation that the Irish have fire a Petition to

the [illegible], desiring to lay down their Armes, &

on [illegible] &c.

London, Printed for I. Wright. June 9. 1642.

Most Admirable Newes from *IRELAND.*

THe Rebels have continued in their blood-insisting Tyranny, not adding a Period to their inhumane cruelty. But God hath look't downe from Heaven upon them, and hath dispatched them by his just indignation, giving his Servants Victory over them. *Knockuemeaſe* a Castle in *Ireland* was taken by the Rebels, and there they kept many *Engliſh* Captives long time, almost famishing them, being destitute of reliefe and sustenance, but Sir *Thomas Lucas* and Sir *Richard Greenvill* relieved it about sixe weekes since; and held it in posse ſion, till of late within these 12.

dayes and belle, the Rebels came with great Forces, and recovered it, under the command of the Lord Viscount *Mountgaret*, and the Lord *Dunsany*, but the next day, the Lord Livetenant Generall, the Lord *Pore*, and Sir *Thomas Lucas*, with their severall Troopes, redeemed it againe and 37. *Englishmen*, that the Rebels had imprisoned, but the Lord *Pore*, with the other, tooke 55. Rebels, which are now detained in the Castle, there have been many other Battails fought betweene the Protestants and the Rebels, but the Protestants have beene lately most part victorious over them, the Castle of *Cloughgrenan*, by the Helpe of Sir *Patricke Wymes*, Captaine *Armestrong*, and Sir *George Wenworths* Troope, under the Command of Captaine *Harman* was overcome, and divers of the Rebels slaine, and they tooke nine prisoners, which being brought before Sir *Patricke Wymes*, at their examination they confessed that they had taken a second covenant amongst themselves, and that they had

had intended to depose King *Charles*, and would not be subject to any Parliaments in *England*, neither would they submit to any authority sent by them, but that they would have a King of their owne a native *Irishman*, whom they would crowne their King, and acknowledge their Soveraigne. *Sir Patricke* seemed to be highly displeased thereat, and commanded in his passion to have them all hanged as Traitors, then he put them to their Oath, and afterward committed them to the Castle where they now remaine.

The Lord Viscount *Ikerin*, the Lord Barron of *Dunboyne* with 7000. foote and 200 Horse at the Territorie of *Clanmalee*, ro, who being discovered by Colnet *Magrah* and divers others of our Commanders, who marched on with undanted courage towards them and immediately, gave them a Valley of shot, which unexpected greeting amazed the Rebels and strucke such terror to their frozen hearts nevertholesse they withall speed incontinently

nently armed themselves in speedy prepa-
ration to meet us, and at the first we had
a very hot skirmish, but afterwards their
flame was suddenly extinguished, for the
English followed close with such Magna-
nimity, and inestimable courage, that in
a short time they slew seaven score, then
the other fled, and they slew many in the
flight, and diverse also they tooke Prisoners.

Burras, the Duke of *Buckinghams* Castle
was lately taken o the Rebels, formerly
recovered by the English Army, and at
the River *Noare*, neere unto *Florence Fitz
Patricke*, there lay a great Army of the
Rebels, the most in number that have
been lately discovered, with Lord Vicount
Mount-Garret, Lord Barron o *Loghmoe*,
the Earle of *Carr*, the Lord *Nugent*, the
Lord *Leopane* the Lord *Dunbowin*, the
Athy, the Lord *Dunsane*, with others of
the Rebels, but we being on *Hopnet Hill*,
had the great advantage of them, in our
Army was the Earle of *Ormond*, Earle of
Kildare, the Lord *Brabazon*, the Lord

Don-luce

Dunbar, Sir Patrick Wemyss, Sir Thomas Hadden, Sir Richard Greenvile, with many other Noble and valiant Commanders, which with their severall forces marched against them; they likewise stood prepared to give us a churlish welcome. The Rebels displayed their Banners immediately with great confidence, and came upon the English with great violence. There great drove of Cattell the Rebels had on their left side, which they had formerly taken from the English, with an undaunted Resolution both Armies met, the rattling Drums and Trumpets, fill'd the Army with warlike Echoes, which added to the courage of the English, so that they flew like lightning, on the Rebels, and shooke their maine Battalia, each Commander shewing such valor, wisdome, discreet care, for to assault, upon the least advantage, that it seem'd pleasure to assault, not fearefull, the Lord Dunbar obtained a wreath of Fame, which never shall wither, for he with two bare Troopes of horse attempted to recover a

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Drove

Drove of Cattell that the Rebels had ta-
ken from the Inhabitants, and drove them
after the Army with the Luggage, which
being discovered by the Lord Dartmouth, the
Lord Mansfield, and others; they immedi-
ately drew off a Squadron from the left
wing, & went to intercept the Enemy at the
first assault the Lord Dartmouth had his Ma-
jor shot, and he dismounted, but having re-
covered another horse he charged the Lord
Digby in person upon the face; but was shot
quite through a both Cornets, but in the end Dart-
mouth left the Field & Digby had the
victory, so did Sir Arthur Aston that had
command. These were sent to Derby to
remain in the Castle till it be determined
what shall be done with them.

The Rebels sent a Petition to the Par-
liament under their own hands with
their Names subscribed desiring, they
may be admitted to Articles of
Peace, which News both frighted
the English, that they are in hope in a
short time to bring the Rebels into Sub-
jection.

FINIS.

Horrible NEWES FROM LEICESTER.

Being the Copie of a Letter sent from thence the 6. of *June*, to Mr. *William Jones* Inhabitant in *Covent Garden*.

Wherein is declared how the Earle of *Stamford* being sent thither by the Parliament to see the *Militia* ordered, comming to the *Angell*, at *Leicester*, met with another Nobleman sent thither by His Majesty for the same purpose.

Likewise a true Relation of a Combate fought between the Earle of *Stamford* and the said Nobleman, the 4. of *June*, 1642. Also the Resolution of the Gentry and Commonalty of *Leicestershire*, presented to the said Earle of *Stamford* by the Major and Aldermen of the said City.

London, Printed for *I. Horton*. *June* 9. 1642.

A Horrible
NEWS
FROM
LEICESTER.

Horrible Newes from Leicester.

Brother,



Tis not unknown unto you and all men what great care and labour the Houses of Parliament, hath bestowed in ordering of the *Militia* and putting the Kingdome into a posture of defence. Likewise tis not unknowne what plots and Stratagems the malignant Party have used to prevent their Religious Designes, leaving no way unattempted that might either conduce to the furtherance

of their owne designes, or hindering the perfecting of the other, which hath been their practizes in all ages but at this time especially at Court, wherewith their flatteri g and dissembling words, they worke more mischiefe betwixt King and Parliament, then ever their lives can make amends for.

A true Example I will give you of the same which happened lately at *Leicester*.

Upon the 4. day of this present month the Earle of *Stamford*, arrived at *Leicester*, being sent thither by the High Court of Parliament to dispose and order the *Militia*, but comming to the *Angell* where he intended to lodge, there met him a Lord sent from the Kings Majesty with Commission under the broad Seale for the same businesse, which Noble man seeing the Earle demanded the occasion of his comming thither, withall told him he heard he came to seduce the Kings Liedge People, withall charging him in his Majesties name to depart, as for the Militia he had

and authority from his Majesty to order it, and he conceived that they were bound rather to obey him according to his Majesties Command, then the Parliament, many other sharpe and uncivill words he gave the said Earle, which so incensed him, he drew his Sword and willed him to depart or he would make that place too hot for him, the Lord and his servants drew, so did the other, betwixt whom there grew a desperate Combate, but it being Market day the multitude of people running in took the part of the Earle's part, and made the other leave the Town with shame, the people hissing, and calling him Popish Lord, and many opprobrious words, in which time the Maior and Aldermen were assembled, and came to the Angell, where after a large expression of sorrow for that sad accident, they presented to him a paper wherein was writ their Resolution, the contents whereof was to this purpose:

1. They resolved in all Lawfull Obedience to fulfill his Majesties just Commands.

2. They resolved to maintaine as farre as in them lay, the true Protestant profession and according to his Majesties Commands to execute the Lawes against Recusants.

3. They resolved in all Obedience to submit themselves to the Commands of the high Court of Parliament, knowing it to be most expedient both for his Majesties safety, and the Kingdomes future Security, that all manifesting such hearty Obedience and assent vnto the said Earle, both concerning the Militia, that the said Earle hardly knew how to give them so great thanks as he conceived was due for such large expression of their love.

Nevertheless he with a decle of courtesie thanked them and animated them on to a hasty performance of what they had promised, and withall told them that he would make knowne to the high

Court of Parliament, from whom they should receive a gratefull acknowledgement as a juſt reward for all their ſervice at which the people gave a generall ſhout crying a *Stamford* a *Stamford* with ſuch ioy, that the good Earle was forced to withdraw, teares of ioy ſtanding in his eies, to ſee his Countrys love and obedience.

This is all that at this time happened onely there is great expectation that on the generall training day our numbers will be full, the manner of which meeting, in my next Letter I will give you notice of, till which time I reſt.

Your Loving Brother
Adam Ionas.

From *Leiceſter*,
June 6. 1642.

FINIS.

Court of Parliament, from which they should receive a grateful acknowledgment as a just reward for all their Services in which the people gave a general shout crying a Stamford with such joy, that the good Earle was forced to withdraw, teares of joy standing in his eies, to see his Countrys love and obedience.

This is all that at this time happened only there is great expectation that on the generall training day our numbers will be full, the manner of which meeting, in my next Letter I will give you notice of, till which time I rest,

Your Loving Brother
Adam Lowe.

From Leicester,
June 6. 1642.

FINIS.

HIS MAJESTIES Gracious Assent to the PETITION OF THE EARLES of LINDSEY and CUMBERLAND, By the Appointment of the PARLIAMENT.

With his *Majesties Commission* for the confirmation of Truce, made between his Majesty and the King of *Casteele*, the two Kings of *East-India*, *D. Michael de Loronha*, *Conde de Linhares*, Viceroy of *Goa*, and *William Methwold* President of the English in *East-India*.

In all the Lands, Places, Castles, Ports, and Coasts of *Affrica*, *Guyne*, *Bine*, the Island of Saint *Thome*, *&c.* and beyond *Cape bona Speranza* in the Dominions of the King of Portugall.

London *Printed for* J. Harrison, *June* 10. 1641.

MANIFESTO

OF THE

PETITION

OF THE

EARLS of LINDSEY and
CUMBERLAND

By the Appointment of the
PARLIAMENT.

With his Majesties Resolution for the continuation of Truce between the two Kings of
and the King of
Ea. Lady D. Mother to Queen Catherine.
Lindsey Vice-roy of Ga. and Wales
Mayor of the Staple
English in Staple Trade.

Hall the Lands, Places, Castles, Ports, and Cattle
of Africa, Guyne, Peru, the Head of Saint
Thomas, and beyond Cape Bona
Spaniard in the Dominions of
the King of Portugall.

London Printed for J. H

His Majesties gracious Assent to the Petition of the Earles of Lindsey and Cumberland.

THe Earle of *Lindsey* and *Cumberland* petitioned to his Majesty both, to return to his Parliament (as was expressely intimated in their Petition) and humbly desired his Majesty to assent unto those Propositions which were sent by the *Parliament*: who declare therein, That they had nothing in their desires and thoughts more precious and of higher esteeme (next to the honour and immediate Service of Almighty God) then the just and faithfull performance of their duty to his Majesty, and their fidelity to the Kingdome? These said Earles were sent for from York to attend the House the precedent Weeke; but they shewed the Messenger of the House speciall Warrants under his Majesties Hand, expressely commanding them to the contrary, and that should attend his Majesty there, till his further pleasure should be declared unto them.

But they being very sensible of the great in-

conveniences of this Kingdome, and what irrecoverable danger those inconveniences may produce, if not prevented before they grow to maturity, after a deliberate observation of the causes thereof, did present their dutifull Petition to his Majesty in the posture as well of all sincerity as humility: That out of his Princely Wisedome, for the establishing his own Honours, and Safety, and gracious tenderneſſe of the welfare and security of his Subjects and Dominions, He would be pleased to returne to his *Parliament*, as being the most necessary and principall mean (through Gods blessing) of removing those jealousies and difference, which have unhappily fallen betwixt him and his People, and as the effectuall way to procure both to his Majesty and to the *Parliament*, a constant course of their Peace and Happinesse.

His Majesty tooke the Petition very graciously, and desired some time of serious consideration thereof, and then he would give them an effectuall Answer. For all the distractions, and distemper of this Kingdome are derived onely from his Majesties absence, and if he would be so condescentions as to returne, questionlesse these suspitions would be expelled, and better opinions entertained. And it is very requisite, That the great affaire of this Kingdome, may not be concluded or transacted by the advice of any private Man, or by any unknowne and unsworne Counsellor: but that such matters as concerne the

state and the publike accommodation of the Realme, are proper for the high Court of *Parliament*, which is his Majesties great and supreme Councell, ought to be debated, resolved, and transacted onely in *Parliament*, and not elsewhere. And such as shall presume to doe any thing to the contrary, ought to be reserved to the censure and Judgement of *Parliament*, and such other matters of State as are proper for your Majesties Privie Councell ought also to be debated and concluded by such of the Nobility and other, as shall from time to time be chosen for that place, by approbation of both Houses of *Parliament*; and that no publike Act concerning the Affaires of the Kingdome, which are proper for your Privie Councell may be esteemed of any validity, as proceeding from the Royall Authority, unlesse it be done by the advice and consent of the Major part of the Councell, attested under their Hands.

And without doubt His Majesty will condescend to so faire a proposition, for the *Parliament* is his high and chiefe Court and Councell, wherefore it is very expedient, that the doubtfull matters of State should be decided, discussed, and concluded by that high Senate.

His Majesty hath also sealed with his Commission, and concluded, That the convention of Treee, made between *D. Michael de Lirenha, Conde de Linhares*, Viceroy of *Goa*, and *William Methwold* President of the English in *East-India*,

India, shall be continued and kept betweene the Subjects of both Kings in *East-India*, and in all the Dominions of the most renowned King of *Portugall* beyond *Cape bona Speranza*; and that the Commissioners to be named by the said Kings, shall in *East-India* take Cognizance within thirteen yeares of the demands, which have been or shall be by the Subjects and Vassals of both Kings for their commerce in *India* aforesaid, that so a perpetuall peace and confederation may be confirmed and established by the said Kings, and betweene their Subjects on both sides. And because the commerce of free comming of the Subjects of the King of great Britaine to the Coasts and parts of Affrica, the Island of Saint *Thome*, and other Islands comprehended under them, could not yet be agreed upon by reason of the defect of the powers sent by the most renowned King of *Portugall* to his Embassador, that by this debate, this present Treatise of Peace and Amity between both Kings and their Subjects be not delayed: it is on both parts concluded on, That in the Lands, Places, Castles, Ports, and Coasts of *Affrica*, *Guyny*, *Binc*, &c. the Island of Saint *Thome*, and other Islands comprehended under them, wherein it shall appeare, That the Subjects of Great *Brittaine* have dwelt, for trade of Merchandise, or have had trade or commerce there, in the time of the King of *Castcele*, or hitherto; there shall be no alteration or change,

neither

nither ſhall they have any trouble or injury ne them by the Portugals, for that cauſe.

And if any Cuſtomes be to be demanded from the Subjects of the King of Great *Britaine* on any Cauſe in the Caſtles, Places, and Iſlands aforeſaid, they ſhall not be greater, or more grievous then thoſe which ſhall be demanded from other Nations in league with the King of *Portugall*. And the Subjects of the King of *Portugall* wanting forreign ſhips for their Navigation, and Commerce to the Coaſts and Iſlands aforeſaid may freely at their own pleaſure hire the Ships of the Subjects of great *Britain*, and that Commiſſioners and Ambaſſadors ſhall be named, by both Kings, who ſhall create and conclude concerning the commerce, and free-comming to the Coaſts, Iſlands, and Places aforeſaid, which hath been demanded by the Commiſſioners of the King of Great *Britain*, for the Subjects of their King, being perſwaded out of the confidence of the antient amity which hath been between the Predeceſſors of the ſame Kings, that the moſt renowned King of *Portugall* will grant to no Nation whatſoever more ample Rights, Immunities and Priviledges, then he will grant to the Subjects of Great *Britain*.

FINIS.

FINIS.

11

Wonderfull NEVVES:

OR;

A true Relation of a Churchwarden in the Towne of *Toſceter*, in Northamptonſhire, whoſe wife firſt died wonderfull ſtrangely, and then himſelfe fell mad, and died.

As alſo

His ſiſter her hands now rotting the fleſh from the bones, in a moſt grievous and loathſome manner.

The cauſes you ſhall finde in the enſuing ſad Relation.

Atteſted by ſufficient VVitneſſes.

Printed at London for *Tho: Andrewes*. 1642.

Wonderful

Strange wonders at *Toſceſter* in Northamptonſhire.

IT hath beene ever obſerved amongſt all Writers, that the prophaners of Temples and places dedicated for the ſervice of Almighty God, as alſo the things appertaining to the ſame, have beene puniſhed, either by the civill Magiſtrate, or more ſeverely met withall by the Alſeeing power of the moſt High, whoſe ſacred places by ſuch people have beene abuſed: but the abuſes of theſe laſt and worſt times doe ſhew how little regard ſome men (and thoſe but of the meaneſt condition) have, to lay hands on, and to deface thoſe ornaments their pious Anceſtors had with great paines and care laboured to adorne Gods houſe withall; and not onely the houſe appointed for the worſhip and ſervice of God, but alſo dare in ſome part vilifie ſacred Writ it ſelfe: as by this enſuing tragicall relation, may juſtly be ſuſpected.

In the County of Northampton, at a Towne called *Toſceſter*, ſome ſix miles diſtant from *Stony Stratford*, there very lately dwelt one *Robert Stichberry*, who being at that time Churchwarden of the ſaid Pariſh, it hapned that he had an urgent deſire to remove a glaſſewindow, fairly painted; for effecting whereof, hee with ſome o-

ther of his complices, did batter and utterly breake and deface the ſame, leaving it, as a ſad ſpectacle (unmade up) to any good Chriſtian, to ſee Gods houſe ſo miſerably mangled, and torne, which ought to be uſed with an holy reſpect, as being the place where the Almighty God ought to be implored. And now the people of the Towne, crave the Patron of the Church to make up the window againe, who denieth to doe the ſame, (as in right he may doe) ſaying, let them who puld it downe make it up againe, and ſo it lies as they left it.

But God, who from the higheſt Heavens ſeeth all things below, ſuffereth not ſinne to goe unpuniſhed, as may appeare by this that followeth. For within two daies after, his Wife was exceedingly tormented on a ſudden in her limbes, raging and crying moſt fearefully with the extreame anguiſh and paine ſhe did endure, that ſhe could not reſt till ſuch time as the violence thereof, brought her to her laſt end, and ſo ſhee died in that extremity.

The ſaid *Robert Stichbery* himſelfe in ſhort time after, fell extreame mad, raving in a moſt fearfull and ſtrange caſe, as amazed all his neighbours, who were ſpectators, inſomuch that five or ſix men could hardly rule him, and ſo continued in that moſt extraordinary maner, howling and making a noiſe untill he died.

Next after this, the Siſter of the ſaid *Robert Stichberry* whoſe name was *Anne Stichberry*, dwelling in the ſame Towne, who affecting not the Book of Common Prayer, but making (for theſe two yeeres paſt almoſt) a ſcorne thereof, ſhe having the ſame bound up with her Bible, did much loath the ſight of it, ſo as at the laſt ſhe tore it out with her hands. But ſee how it pleaſed God

to

to deale with this poore ſilly Creature: As ſoone therefore as ſhe had done this good office, as ſhe thought, her hands that tore the ſame began preſently in a moſt ſtrange maner to rot, the fleſh flying from the bones: and ſo continueth to this preſent, rotting in a moſt fearfull and loathſome maner. And in regard great ſtore of people come to ſee her, and being ſo extreame loathſome, that by the neighbours ſhe is removed a mile out of the Town, where ſhe remaines, lamenting much, that ſhe hath done ſo wretched and wicked a deed.

Thus you may ſee, that it is not good to attempt any thing againſt ſacred places, or to vilifie thoſe things which have any part of holy Writ in them, as the Book of Common Praier is fraught with ſentences and prayers both out of the old and new Teſtament; and therefore not to be ſo raſhly abuſed, as you have in this forepaſſed Hiſtory ſeen the event.

And for thoſe that will undertake to alter any thing either in the Church, or about the Booke of Common Prayer eſtabliſhed by Authority, untill ſuch time as the wiſdome of the High Court of Parliament ſhall thinke fit to determine otherwiſe, I hold it no great diſcretion in any man to take upon him to doe. And to that purpoſe the Lords in Parliament made an Order, the 16. day of Ianuary 1640. which here followeth.

Die Sabbati 16. Ianuarii.

1640.

IT is this day ordered by the Lords Spirituall and Temporall in the High Court of Parliament aſſembled, that the divine Service be performed as it is appointed by the Acts of Parliament of this Realme: And that all ſuch as ſhall diſturbe that wholeſome Order, ſhall be ſeverely puniſhed according to the Law: And the Parſons, Vicars,

Vicars, and Curates in the ſeverall Pariſhes, ſhall forbeare to introduce any Rites or Ceremonies that may give offence, otherwiſe then thoſe which are eſtabliſhed by the Laws of the Land.

Die Iovis 9. Septemb. 1641.

IT is this day voted by the Lords in Parliament, that the Order aboveſaid ſhall be printed and publiſhed.

FINIS.

IT is this day voted by the Lords in Parliament, that the Order aforesaid shall be printed and published.

FINIS.

12

A

SHORT, COMPENDIOUS, AND TRUE DESCRIPTION

Of the

ROUND-HEADS, and the LONG-HEADS, Shag-polls, briefly declared, with the true diſcovery both of the time and place of both their Originall beginnings, deduced and drawn out of the pureſt and refinedſt Antiquities or Records of Time.

OR,

AN ANSWER

To a moſt ridiculous, abſurd, and beyond compariſon, moſt fooliſh Baffle, ſent into the world by a ſtinking Locuſt,

And Intituled,

THE DEVIL TURN'D ROUND-HEAD.

EZEK. 44. 20.

Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long; they ſhall onely poll their heads.

Printed in the yeer, 1642.

Printed in the year, 1642.

A

TRVE DESCRIPTION OF THE ROVND-HEADS.

AND first there is layd down in these eight generall heads:

First, the Originall of them both, *Gen.* 2. 7. *Revel.* 9.

Secondly, where they were made, as in the same records you shall finde.

Thirdly, of what made, the same records also declares.

Fourthly, by whom made, there you shall find it also.

Fifthly, how they are qualified, there you shall find it also.

Sixtly, of the number of either of them, that you shall find *Mat:* 7. *ver.* 13. *Revel.* 9. of their use and particular end, *Psalm* 73.

Eightly, and lastly of their last, and finall end that is *Matth:* 25.

All these are severally handled more plainly and largelie in their order by *W. P.*

A faith-

A faithfull ſouldier of the ſixt legion belonging unto the cheif generall of the moſt victorious regiment of the Round-heads. Written upon the plaine of the earth, in the midſt of an innumerable rabble gathered together by the devill of ſhag-poll locuſts, for the deſtruction of the Round-heads.

And firſt to begin with the Round-heads Originall:

His beginning was the ſixt and laſt day of the worlds creation, in time proceeding and going before that of the locuſt ſhag-polls, being of more antiquity, and therefore more to be had in honour, of thoſe that reverence antiquitie of time more then your ſhag-poll Locuſts are.

Secondly, for the place where your Round-head was made: why; he was made in a place incomparable, more excellent then that wherein your ſhag-poll Locuſt was made, as you ſhall heare hereafter, he was made in a delicate place, even in paradiſe a place of ſpot-leſſe purity, and delightfull content; A place fit for a Round-headed puritan and *ſemy*-ſeparate to be made in: your *ſemy*-ſeperate, puritan, and Round-head, are computable 3. objects comprehended in one ſubject, being all made of one and the ſelfe-ſame matter, as alſo of one and the ſelfe-ſame nature, differing onely in the precedency of the titles, the title *ſemy*-ſeparates, and Round-head, iſſuing out of the Puritan, as the ſtreame iſſues out of the fountaine, being all one as the fountaine and his ſtreame is.

Thirdly, by whom was your Puritan or Round-head made? your Puritan or Round-head was made by him who made the round world, and all that therin is, by *Iehovah Elohim* in moſt perfect beauty, ſhape, and form,

moſt

moſt admirable, compoſed in moſt comely proportion and order, his Round-head not Aſſ-Head like, but round indeed, which being looked upon by God himſelfe, he ſaw that it was good, yea, moſt exceeding good and liked it wondrous well, ſo that he bleſſed his round head by him made, bids him increaſe and bring forth fruit, yea, even that fruit that ſhould deſtroy the ſhag-polle locuſts, and all the works of the devill from off the earth.

Fourthly, of what made? he was made of that matter which that name which God gave him ſignifies, of red earth this *Adam* which the ſhag-polls in deriſion calls a Round-head, was made of red earth or of red duſt, which to prevent ſome fooliſh objection, ſignifies one and the ſame thing.

Fifthly, how is this Round-head qualified? admirably, with grace and vertue of unvalued worth, as, firſt with innocency of life, compoſed and mixt with rare ingredients, of mercy, truth, and love, as alſo with rare wiſdome and underſtanding, ſo that he did know the compoſition, and ſecret natures of all the creatures in the world, and ſo was able to give them names according to their nature, and ſo he did, thus internally and externally was this Round-head qualified with Admirable Wiſdom, Beauty, Comelines and ſtrength.

Sixtly, for his number and increaſe: why; for his increaſe of number it was but ſmall, excellent for quality, but few for quantity, in regard as the time now is and ever was, but here & there one; excellent and exquiſite things being alwayes ſcant, and rareſt to be found, and that is the thing, together with their ſecret vertue,

that

that makes them be of ſuch account with thoſe that knowes their worth, which knowledge of them, as they are, it is only in God and amongſt themſelves, for fooliſh ſhagpole locuſts have no knowledge of their excellencie, nor are no more able to diſcerne their ſplendor, then a blind man that never ſaw the Sun, is able to judge or diſcerne the glory or the illuſtrious beauty of the Sun.

Seaventhly, of the Round-heads uſe, what is he uſefull for? the Round-heads uſe is manifold, of many ſorts and kinds, but all for good; and firſt to ſet forth the ſplendid glory of the juſtice of God, his grace manifeſted to them in the face and favour of Ieſus Chriſt, but never unto the ſhag-pole locuſts. Secondly, to ſet or ſhew forth the vertues of Ieſus Chriſt, the ſecond perſon in the trinity, that hath therefore called theſe Round-heads out of darkeneſſe into light, that they ſhould ſhew forth his vertues, and ſo they do as on the contrary the ſhag pole ſhews forth the vices of the devill. Their third uſe is to be ſtore houſes of wiſdom; their fourth uſe to be temples of the living God. Fiftly, to be teachers and inſtructers of men for the praiſe and glory of God, his ſecrets being made known unto them only. Sixtly, to denounce his judgments againſt the world, *Revel.* 18. about the begining, for theſe Round-heads are called his *Angels*, *Revel.* 2. *Angell* being a name of office, not of nature alwayes. Seaventhly, they are uſefull to keep off his judgments ſometimes from the ſhag pole, as that Round-head *Lot* while he was among the ſhag-pole locuſts Sodomites, the fire and brimſtone could not come down to burne them; as alſo here in *England*, how does theſe Round-

Round-heads keep off the peſtilence, ſword, and famine from the ſhag poles here, and are the cauſes that many temporall bleſſings doth come upon them, which notwithſtanding theſe ſhag pole locuſts know, that it is for their ſakes that they receive theſe benefits, yet they cannot endure them.

Eightly, & laſtly, what is the finall end of the Roundheads? their finall end next the glory of God is the ſalvation of his own ſoule, his finall is the redemption from all miſeries in this mortall life here and for ever hereafter, which no ſhag pole locuſt muſt injoy, his finall end is to be a King, to raign with Chriſt for ever, to be an heire with Chriſt, an inheritour and poſſeſſer of all things wth him to all eternity; as alſo to praiſe and glorifie God for ever in an everlaſting ſtate of bleſſedneſſe in the higheſt heaven, out of which all ſlanderous lying, ſcorning, barking, ſhag pole locuſts muſt be ſhut, *Revel:* 22. *ver.* 15. without ſhall be dogs, ſhag pole locuſts, he means inchanters, whoremongers, and Idolaters, and whoſoever loveth lies or makes lies, be they Preiſts, or Peſants, or whatſoever.

And thus have we finiſhed your Round-head.

The ſecond generall head to be handled is your ſhag pole locuſts originall when it was.

Your ſhag pole locuſts originall was the opening of the bottomleſſe pit, *Rev:* 9: the ſmoaky pit, out of that ſmoake, came thoſe ſhag pole locuſts that weare hair like women, which was long after the making of the Round-heads; therefore are they of no ſuch antiquity as your Round-heads are: and therefore according to your own rules are not ſo honorable as your Round-heads are.

Secondly, the place where they were made? why, they were made in the bottomleſſe pit, as is above mentioned, they came out of the bottomleſſe pit, ar the place from whence they came, there were they made.

Thirdly, by whom were they made? why, by the devill the father of all ſlanderers and lyers, ſuch as theſe locuſts are, whether locuſts teachers, or locuſts hearers, who made them all in uncomly, and in unmanly order, for they had haire like women, faces like men, and teeth like a Lyon, *Revel. 9: verſ. 7,8.* all like deformed monſters, aſwell in-ſide as out-ſide, exceeding bad and vile, full of confuſion and deformed diſorder as well the Preiſts as people.

Fourthly, of what made? why, as firſt his caſe or out-ſide he is made of duſt as your Round-head is, although he knowes it not as your Round-head doth, but for his pitch or in-ſide it is *ſemines incubi*, or *ſpermes diablus*, he is made of the ſeed or ſpane of the devil, he is of his father the devil; as concerning his conſtitution of his mind, murtherers and lyers are they, and ſo is he.

Fiftly, how are they qualified? why, clean contrary to your Round-heads, not with innocency of life, but with nocency, with groſſe and palpable ignorance and blindneſſe in ſpirituall and heavenly things, full of conceitedneſſe of having that which they are utterly emptie of, but being full indeed of the ſpirit: now I know to heare the name of ſpirit, will vexe them, for they defie ſuch as are full of the ſpirit; but to quiet them a little, I give them to underſtand, that that ſpirit which they meane, is not the ſpirit I meane, the ſpirit that I meane here that they are filled with, is the ſpirit of lying, and ſlandering, and falſe accuſing of the Round-

heads,

heads, the ſpirit of whoredom and unſatiable luſt, the ſpirit of envy, malice and murther, of drunkenneſſe, epicuriſme, and all maner of looſe prophaneneſs, the ſpirit of hatred againſt the appearance of any goodneſſe, though never ſo little, for they love nothing almoſt but profit, impiety, like the devil himſelf, which rains effectually in them, and he it is that hath thus qualified them, and which hath alſo blinded them in their judgments, that they cannot diſcern the nature and difference of things, but judge good to be evil, and evil to be good, *John* 16. 1, 2. They ſhall excommunicate you, and he that kills you ſhall think he does God good ſervice: whether this be ſo or no, I refer you to your ſelves, all you ſhag-poll Locuſts.

Sixtly, for their number and increaſe, it is wonderfull, in number they exceed the Round-heads, to ſpeak comparatively, more then the Muſcetoes and Flyes exceeds in number the Eagles, they darken the light of the Sun with their multitude, as did the Flyes of *Egypt*.

They are not rare to be found, as are the Eagles and the Round-heads, there are whole ſwarms of them in every place; and as hurtfull and troubleſome to your Round-heads in old *England*, as your Muſcetoes are to your Round-heads in *New-England*, and every way as evil to be dealt withall, for the more you ſtrive to beat them off, the more they muſter and ſwarm about you, ſo that there is no way of quietneſſe for a Round-head, but to avoid them.

Seventhly, for their uſe, that alſo is divers, but tending all to hurt, yet contrary to their mindes it effects good, not to themſelves, but to the Round-heads, whom their whole intent and deſire is to hurt. Now their

firſt uſe is, to afflict the Round-heads, which if your ſhag-poll did know, what good they did unto your Round-heads, by afflicting of them, by their wrongs and injuries they do unto them, then would they never do it to them; for firſt, they teach them experience of the worlds vanity; ſecondly, they make them weary of the world, and weane them from the love of the world, the love thereof would be their deſtruction; thirdly, they make them by theſe their out-ragious wrongs and injuries they do unto them, more ſplendid, bright, and lovely in the ſight of God and good men, fourthly, by the ſhag-polls hatred of them, they come to have certain knowledge, that God loves them, which otherwiſe they could not have; for if the ſhag-poll Locuſts loved them, it were a certain ſign they were hated of God, for your ſhag-poll loves none but ſuch as God hates; fifthly, they increaſe the Round-heads glory in heaven, for the more they ſcorn them here, the more ſhall they be honoured there; ſixtly, the ſhag-polls, by reaſon of their out-ragious wrongs and injuries that they do unto the Round-heads, they make this world a hell unto theſe Round-heads, wherein theſe ſhag-polls like devils do torment them, ſo that they ſhall have no hell hereafter, as your ſhag-polls ſhall; other ſorts of uſes that they ſerve for is, firſt, to make veſſels of diſhonour; ſecondly, to declare the juſtice of his wrath upon, and to teach the Round-heads, that though he do ſpare for a time his and their enemies, that yet he will not alwayes ſpare them; and laſtly, to be ſuch firebrands of hell, as ſhall never be taken forth.

Eightly and laſtly, of their finall end, their finall end next to the glory of the juſtice of Gods wrath, is

to

to be damned, for their end is damnation; they minde nothing but earthly things, their God is their belly, they gloty in shamefull things, their converſation is not in heaven, therfore by God his definitive ſentence, their finall end is damnation.

And thus much for your Round-heads and your Shag-polls.

Onely this by the way of Advertiſement to the honeſt-hearted Chriſtian Reader, that though ſome do either through ignorance, or ſome infirmity occaſioning, weare their hair longer then may in ſome mens judgements ſeem fitting, for men profeſſing themſelves to be Chriſtians to wear; know you that we intend not a definitive ſentence againſt any particular perſon for wearing of their hair, but yet do wiſh them for the better informing of their judgements, to conſider the Apoſtles rule concerning hair, in 1 *Cor.* 11.14. where he may have full ſatisfaction; and further alſo, we give you to underſtand, that we are ſo far off from a particular ſentence, that we beleeve that there are many among the Long-heads, that may belong unto the Round-heads, and that may in time declare themſelves; and this alſo, that there are many Locuſts among the Round-heads, that now ſeem to be Round-heads, yet are not ſo, and will declare themſelves to be but Locuſts; yet not withſtanding that, all that weare long hair are not Locuſts; as alſo, all that weare not long hair, are not Round-heads, yet is long hair the viſible ſign or mark to diſtinguiſh a Locuſt, *Rev.* 9. 8. *and they had hair like women.*

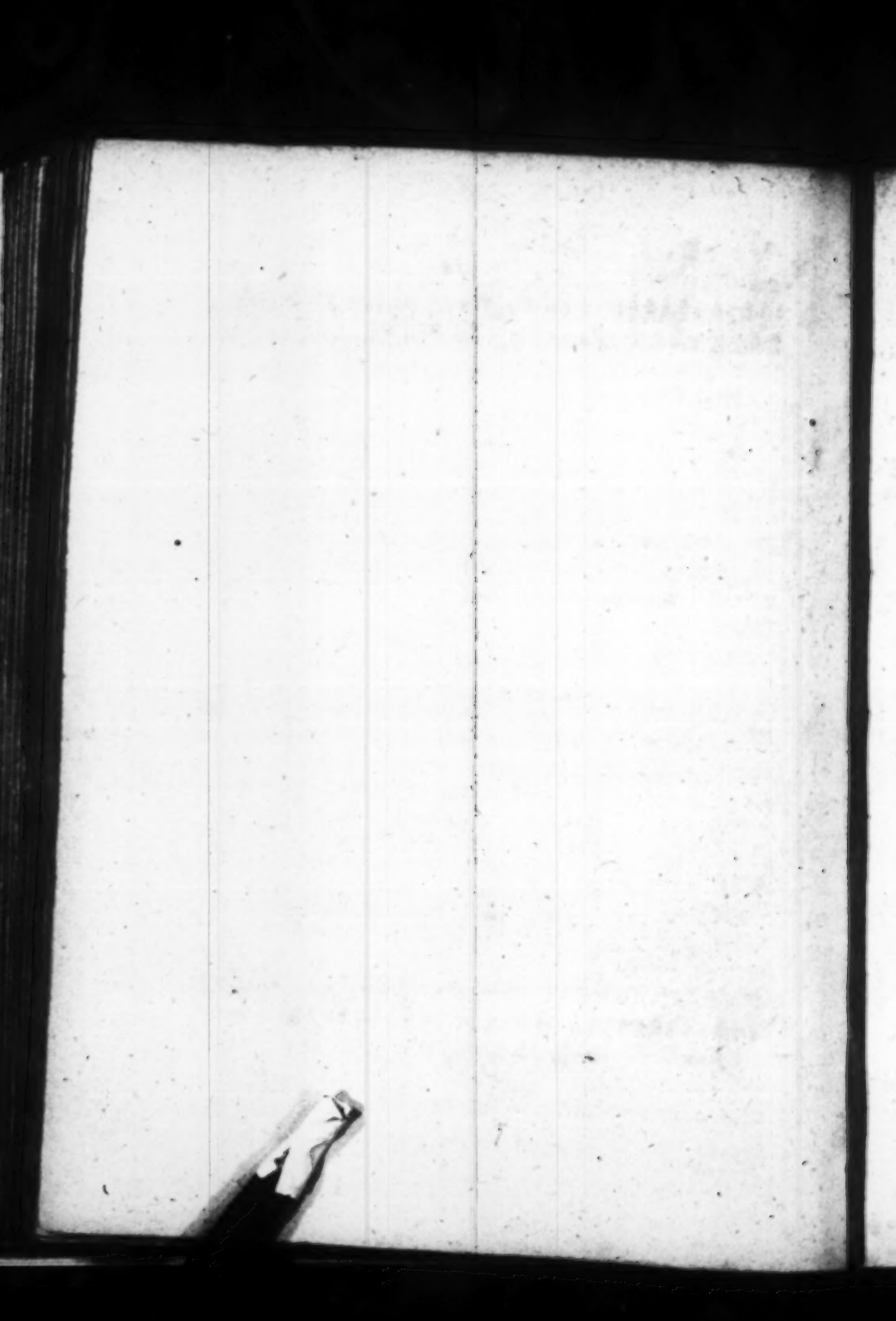
FINIS.

Not long agone a Champion came from Hell,
To bid defiance to the hoſt of Heaven:
But with the Puritans he hath no minde to deal,
Becauſe with them to no end he hath ſtriven.
A Periwig in ſtead of Helmet on his head he wears,
To prove, if he by that can hide his Midas *ears.*

His armour looſe Prophaneneſſe is, and Hatred ſtrong,
Diſdain, contempt of God and goodneſſe all;
Murtherous deſire, by him retained long:
By which at laſt he hopes to make to fall
The Puritan, which now he Round-head call:
A term, by which he thinks to overthrow,
And beat all goodneſſe from the earth below.

By this deſign, he doubts not, but to ſtop
The breath and life of goodneſſe in this land;
And ſpoil that ſtrength that Puritans have got,
And by this title Round-head, to ſet all good at ſtand:
But ſilly Long-head, that hair is not thine own,
'Tis but ſome harlots, though by thee its worn.





NEWES FROM SOVTHAMTON.

BEING

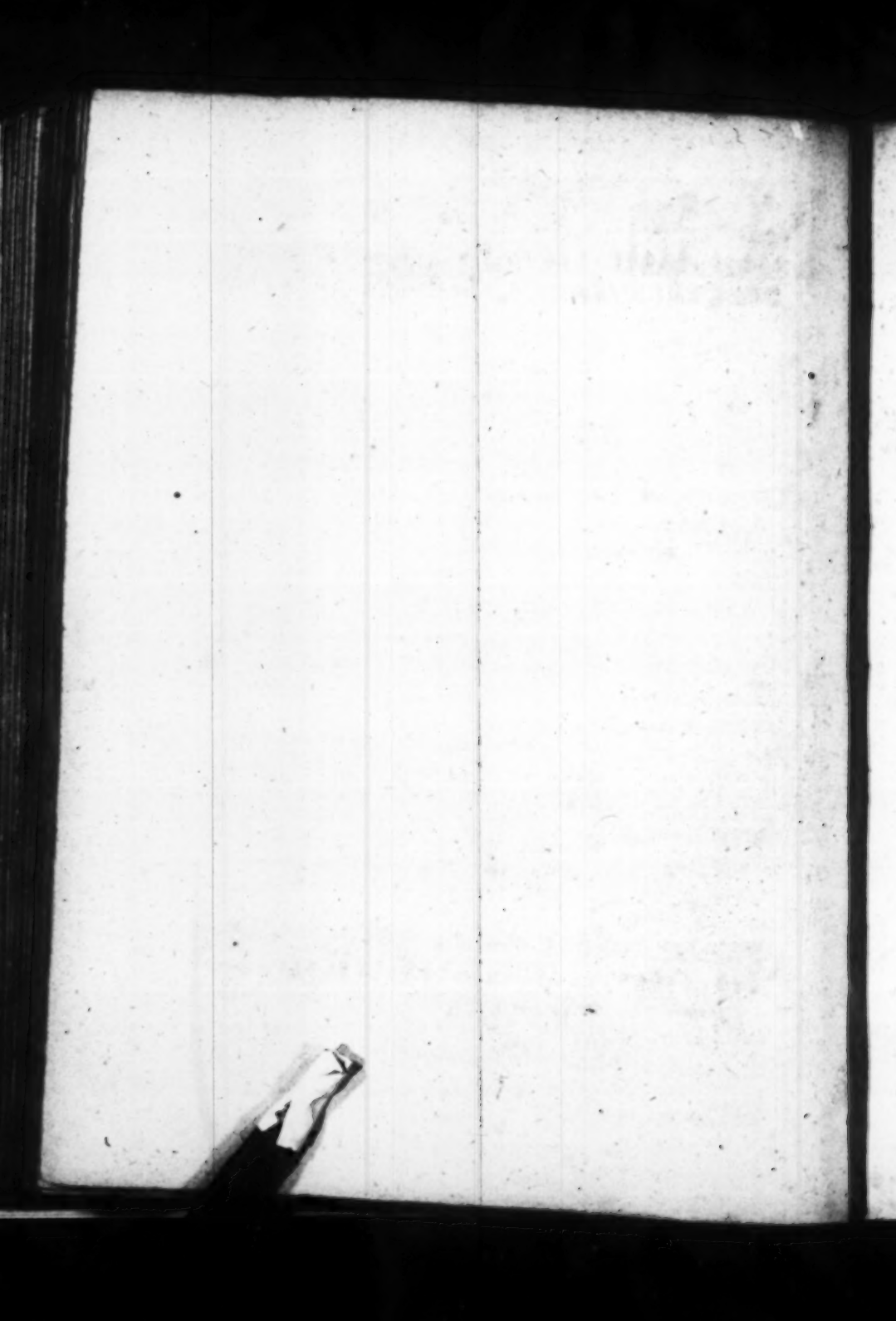
A TRUE RELATION OF THE taking of two *Dunkirk* Ships which were laden with Powder and Bullets, bound for the Relieſe of the Rebels in *Ireland*.

ALSO

Two Bloudy Battailes fought at *Abavelly* in *France*, betweene the Duke of *Guiſe* and *Don Lomboyle*, General to the *Spaniſh* King.

Wherein after the loſſe of 1200. Foot, and 1000. Horſe. The *French* recovered both loſſe and credit, and gave the *Spaniard* a mighty overthrow, whereby their intention for the relieſe for *Ireland* hath beene much hindered.

June 12. *London*, Printed for *I. Green*, and [illegible] 1642.



NEWES FROM SOVTHAMTON.

BEING

A TRUE RELATION OF THE taking of two *Dunkirk* Ships which were laden with Powder and Bullets, bound for the Reliefe of the Rebels in *Ireland*.

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June 22. *London*, Printed for *I. Green*, and *A. Coe*, 1642.

Exceeding joyfull Newes from Southampton, Being a true Relation of the taking of two Dunkirk Shippes, which were laden with Powder and Bullets, and bound for the reliefe of the Rebels in Ireland.

ABout the fifteenth of this preſent Month of May, it happened that ſome Ships of *Southampton*, who had beene long at ſea, were making homeward and by the caſualty of the weather and wind, were forced upon the Iriſh Coaſt, where they lay untill a better opportunity was given unto them to make homeward, which according to their long expectation was at length offered unto them No ſooner almoſt had they looſed Anchor and hoyſed ſayle, not having ſayled three leagues, but preſently they eſpied two ſtrange Barkes, making with all poſſible ſpeed they could towards *Ireland*, thoſe of *Southampton* perceiving what they were, were

were very deſirous to know whether they were bound, whereupon they halled them but received but rugged and ſmall ſatisfaction, upon this ſtubborne anſwer they let flye at them, ſtriving to force from them what they could not obtaine by a faire demand; The *Dunkirks* anſwered them againe, but were not able to abide long in oppoſition, but fearing their own power, endeavoured to ſecure their preſent hopes by flight, which they were in good hope to obtaine by the nimbleneſſe of their Pinnaces; their flight they did endeavour, and the purſuit of their Adverſary was as violently proſecuted, they were ſo hard chaſed that the happineſſe of the wind forced them to take that way whither thoſe *Southampton* men were bound and at the length they were driven by the wind and the enemie into the Harbour of *Southampton*, where they now ſtay, and ſearched, and found to bee laden with great ſtore of Powder, for of that kind of proviſion conſiſted all their lading, and being examined whether they were to tranſport

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that commodity, they boldly anſwered, That they were ſent to ſupply the Lord *Mountgarret* and his Forces in *Ireland*, who they underſtood had very much neede of that kinde of proviſion; upon this confeſſion the ſhipping were ſtayed, and the Goods ſeized upon, and the men themſelves ſtayed in *Southampton*, untill it ſhall be further determined of them. Thus it pleaſed God to defeate the intentions of his enemies and to fruſtrate their deſignes againſt his Children.

The Deſcription of two Battailes fought at Abavelly *in* France *betweene the Duke of* Guiſe *and* Don Lomboyle.

SPaine and *France* hath alwayes beene forward and pregnant in their plots and deſignes againſt the peace and proſperity of this Kingdome, and hath oftentimes by many ſtrange and miſchievous ſtratagems, endeavoured the utter ſubverſion of this Kingdome, witneſſe the

the manifold ſupplies, by which *Spaine* hath endeavoured to vex the peace of this Kingdome, ſent over to the Rebels in *Ireland*, but God hath fruſtrated their Deſignes, and by ſome meanes or other hath defeated their purpoſes againſt this Nation, for much about the time when the fore-mentioned proviſion was ſent into *Ireland*, (but did moſt happily and beyond expectation miſcarry,) the old grudge which was between thoſe mighty Princes of *France* and *Spain* brake out into action, and forced them to retire their thoughts and cares homewards to defend their owne Dominions.

Upon the ſecond of this preſent Month of May, the Duke of *Guiſe* being choſen chiefe Generall and Commander of all the French Forces, marched to a Towne called *Abavelly*, and their pitched every day expecting the approach of the *Spaniſh* Army which then was in the Field, and was in ſtrengeh and number about 44000 the *French* conſiſting of 32000. and 900. Horſe. The *French* Forces had continued

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in the Field above the ſpace of thresdaiee, but they removed to march toward *Abavelly*, in which march *Don Lomboyle* the *Spaniſh* Generall met them with his Forces, and ſent word unto him, that within two dayes hee would give him battaile, which Meſſage was welcome, and heartily entertained by the Duke of *Guiſe*, the *French Generall*: Upon the appointed time the Armies met, which were both of that ſtrength and multitude, that the Spectator might very well, without almoſt a prejudice to his ſence or Faith have beleeved them to be the two great and mighty Cities of thoſe 2. Kingdomes now walking from their fixed and ſetled ſtation. At their firſt encounter the Battaile was very fierce and hot, and conſidering the continuance, the loſſe could not well bee expected to be leſſe then it was on either ſide, which hath much hindered their expected reliefe for *Ireland*, by reaſon that they will need daily and continuall ſupplies at home. The Battell did continue two dayes and a halfe, where

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in the ſecond day toward the evening, the Duke of *Guiſe* himſelfe was wounded, and at the length by *Don Lomboyle* the *Spaniſh* Generall, was taken priſoner. They loſt beſide the 1200. Foot 5000. Horſe, and the whole Army forced to retire home for new ſupplyes, which were not long providing, for before the *Spaniſh* Armie could fully enjoy their new got Conqueſt they were encountred by a new *French* Army, under the Command of Monſieur *Salieur*, which did vindicate both their Hoſt of men and credit ſuſtained in the firſt Battaile, and alſo redeemed the Duke of *Guiſe*, by taking of the *Spaniſh* Generall priſoner, whoſe Liberty was obtained by the Liberty of the Duke of *Guiſe*.

FINIS.



K. England Commons. 14

Instructions for DEPUTY Lievtenants

which are members of the Houſe of Commons, and other Lievtenants of ſeverall Counties concerning the laſt PROPOSITIONS:

Together with the names of the Commiſſaries, who are to inroll and value the Horſes and Armes according to the Propoſitions.

Ordered that this be forthwith printed.

H. Elſyng Cler. Par. D. Com.

LONDON,
Printed by *A. Norton* for *Edw. Husbands* and *John Franke*, *June* 16, 1642.

Inſtructions for Deputy Lievtenants, &c.

THat the Deputy Lievtenants of each County which are members of the Houſe, ſhall have authority to tender the Propoſitions to the other Deputy Lievtenants of the ſame County, and take their ſubſcriptions, and all ſuch Deputy Lievtenants, or any two of them, as ſhall ſubſcribe according to the Propoſitions, ſhall have authority to aſſemble, and call together all ſuch perſons as they ſhal think fit, and to tender thoſe Propoſitions to all ſuch perſons as ſhall be preſent, or to any perſons within their Counties reſpectively, and receive their ſubſcriptions, and the ſaid Deputy Lievtenants, or any two of them, ſhal have authority to name ſuch, and ſo many perſons as they ſhall think fit; to aſſemble and call together every perſon, or to repaire to their ſeverall houſes, or dwellings within

their reſpective Countyes, and to take their Subſcriptions, which Subſcriptions are by them to be returned to ſuch perſons as ſhall be appointed Receivers in the reſpective Countyes, who ſhall from time to time certifie the ſummes, values, or proportions of ſuch ſubſcriptions to the Treaſurers of *London.*

2.

They ſaid Deputy Lievtenants, or the greater party of them, ſhall have power to name receivers in their ſeverall Counties, and all ſuch as ſhall either before or after their ſubſcriptions pay, or bring in any Money or Plate, ſhall deliver the name to ſuch perſon or perſons as ſhall bee appointed by the ſaid Deputy Lievtenants, or the greater part of them, under their hands to be receivers, which the ſaid perſons ſo appointed ſhall cauſe to be delivered to the Treaſurers in *London,* named in the ſaid Propoſitions, and ſhall receive acquittances from the ſaid Treaſurers, in the name, and to the uſe of the ſeverall perſons, from whom they ſhall receive ſuch Money or Plate, and ſhall deliver

ſuch

ſuch Acquittances to the ſeverall perſons to whom they doe belong, and all ſuch as make ſuch returnes of Money or Plate, ſhall receive reaſonable allowance from the Treaſurers for the ſame, according to their diſcretions.

3.

All that find Horſes ſhall preſently ſend them up to *London*, according to the Propoſitions.

4.

In thoſe Countyes where no Commiſſions are iſſued to thoſe that were nominated for Deputy Lievtenants, or none have beene nominated, there the ſame authority to bee given to ſuch Iuſtices of the Peace, or other Gentlemen of thoſe Countyes, which ſhall be named by the Knights and Burgeſſes of thoſe Countyes, and approved by both Houſes, as is to the Deputy-Lievtenants in the firſt inſtruction.

5.

That the time of notice ſhall be taken to

be from the time that every man heares the Propoſitions firſt read by the Authoritie aforeſaid.

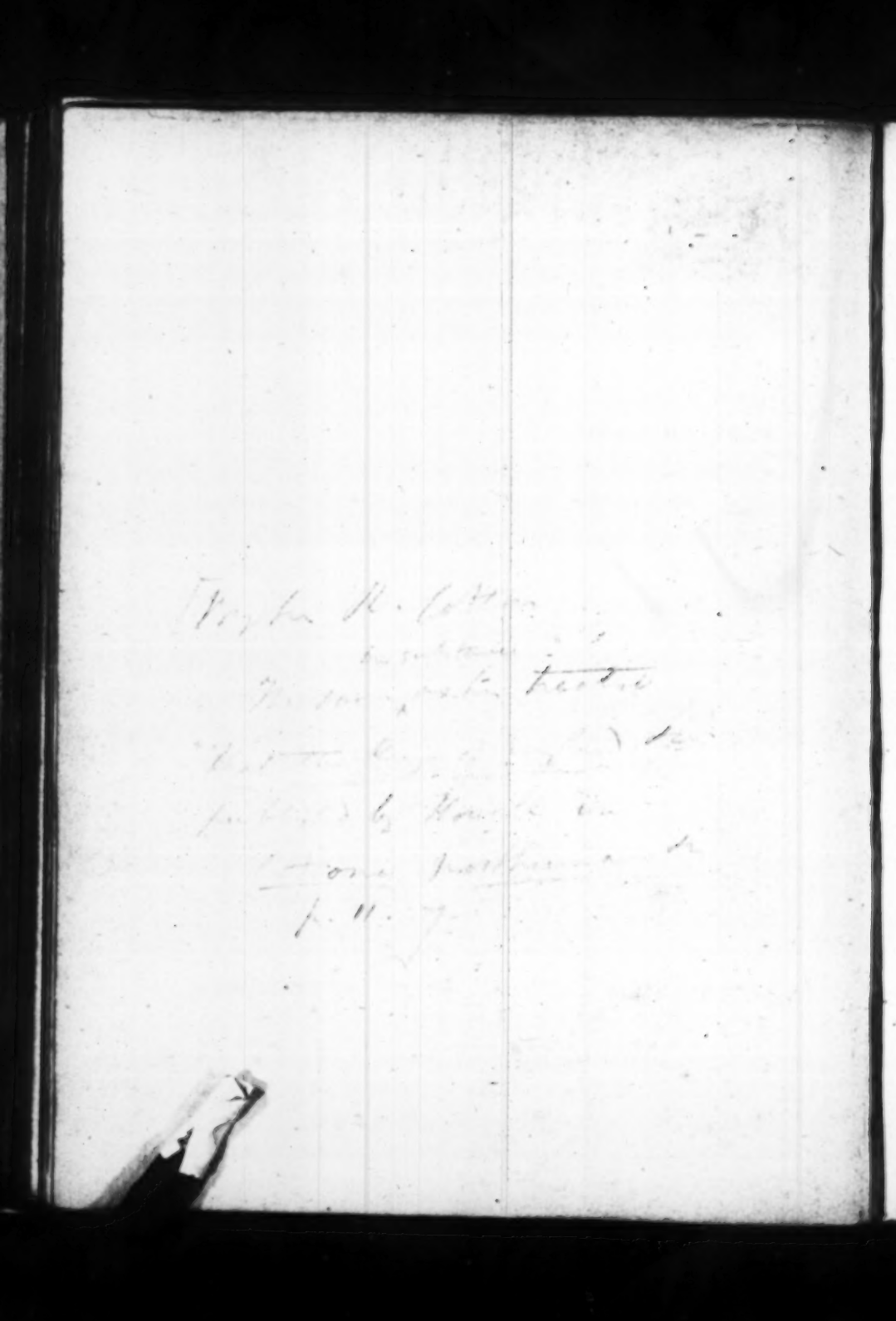
6.

It is ordered that Captaine *Burrell*, Maſter *Loyd*, *Iohn Smith* of *London* Gentlemen, and *Francis Dowet* of *London* Gent. bee Commiſſaries to inroll and value. The Horſes and Armes to be raiſed according to the Propoſitions.

FINIS.

Directed that this be forthwith Printed.

Hen. Elſing. Cler. Parl. D. Com.



THE FORME OF GOVERNEMENT OF THE KINGDOME OF ENGLAND:

Collected out of the fundamental Lawes and Statutes of this Kingdome.

Wherein is manifested the customary uses of the Kings of *England* upon all occasions, either of Marriage, Peace or Warre, to call their Peeres and Barons of the Realme to be partners in Treatizes, and to give their juditious advice: the State and security of the whole Kingdome depending upon such Counsells and determinations.

Likewise the names of the Kings, and the times when such Parliaments were called, and the Acts that passed upon those and the like occasions.

Henry	1	Henry	4
Iohn		Henry	5
Henry	3	Henry	6
Edward	1	Edward	4
Edward	2	Henry	7
Edward	3	Henry	8
Richard	2		

Published for the satisfaction of all those, that desire to know the manner and forme of the Governement of the Land, and the fundamentall Lawes of the Kingdome.

London, Printed for *Tho. Bankes*, 1642.

That the Kings of England have beene pleaſed uſually to conſult in their great Counſells of Marriage, Peace, and Warre with their Peeres and Commons in PARLIAMENT.

TO ſearch ſo high as the *Norman* Conqueſt, it is neceſſary to lay downe the forme of Government of thoſe times, wherein the State of affaires led in another forme of publique Councels: For the people (wrought under the Sword of the firſt *William*, and his followers, to a ſubjected Vaſſaladge) could not poſſeſſe in ſuch Aſſemblies the Right of their former Liberties, Diviſions and Power having maſtered them, and none of their oldnobility and Heads, being left either of credit or fortunes. *William the Conqueror.*

What he retained not in providence as the Demeaſnes of the Crowne) or reſerved in Piety (as the maintenance of the Church) he parted to thoſe Strangers that ſayled along with him, in that Barque of his Adventure; leaving the Natives for the moſt part (as it appeares by his Survey) in no better condition, then villany; moulding their Cuſtomes to the manner of his owne Countrey; and forbore to grant the Lawes of Saint *Edward*, ſo often called for. *Domeſday.* *Edmerus.* *Huntington.*

Ex Libro feodorum in Scotia.

To supply his occasions of men, money, and provision; hee ordered that all those, that enjoyed any fruit of his Conquest, should hold their Lands proportionable by so many Knights fees of the Crowne; admitted them to enfeoffe their followers of such part (as they pleased) of their own portions; which to ease their charge they did in his and his sonnes time by two Feoffments, the one *de novo*, the other *de veteri*. This course provided him of the body of his warre; the money and Provision was by headage assessed the common people by the consent of their Lords; who held in all their Seigniories such Right of Regalitie, as to their Vassalles; so as (saith *Paris*) *quot Domini, tot Tyranni*: and proved to the King so great a curbe and restraint of power, that nothing fell into the Care of Maiestie afterward more, then to retrench the force of this Aristocracy, that was in time like to strangle the Monarchy.

Hen. 1. stat.

Ex Libro rubro Scacij.

Chronicon de Dunstable.

Paris.

Benedict. monac. in vita. Hen. 2.

Gervasius Dorobo.

Though others foresaw the mischiefe betimes, yet none attempted the remedy, untill King *John*, whose overhastie undertaking brought in those broyles of the Barrons warres. There needed not before this any care to advise with the Commons in all publique Assembly, when every man in *England* by Tenure, held himself to his great Lords will, whose presence was ever required in those Councells; and in whose assent his dependant Tenants consent was ever included.

John.

Roger Wendon.

Before this Kings time then we seeke in vaine for any Commons called, they were called ever for making of Lawes, but not to consult touching warre or Peace. The first (as may bee gathered) though darkely) by the Records) that used their Counsells and Assents, was this King in the sixt yeare of his Raigne: here are the first summons on record to the Peeres or Barrons, *tractaturi de magnis & arduis negotiis*. It was about a warre of de-

Claus. 6. Io. in dors.

fence

fence againſt the French. And that the Commons were admitted at this time, may fitly be gathered by the ordinance; *Proviſum eſt communi aſſenſu Archiepiſcoporum, Comitum, Baronum, & aliorum fidelium noſtrorum Angliæ, quod nemen milites Angliæ invenirent decimum, &c.* And this was directed to all the Shireſs in England. The auncient uſe in publique lawes. *Clauſ. 6. Io. pt. 2. in dorſ.*

From this time, there is a breach untill 18. *Hen.* 3. where the next Summons extant, is in a Plea Rolle of that year, but the ordinances are loſt, from thence the Records afford us no light untill the 49 of the ſame King, where then the Summons to the Biſhops, Lords, Knights, and Burgeſſes are much in manner, though not in matter alike to the uſe in our times, this Parliament was called to adviſe with the King *pro pace aſſecuranda & firmanda*, they are the words of the writt; and where advice is required, conſultation muſt be admitted. *Hen. 3. Plita de Banco. 18. Hen. 3* *Clauſ. 49. Hen. 3. iij. An. 11. Dorſ*

To this King ſucceeded *Edward* the firſt, his Sonne, a wiſe, juſt, and fortunate Prince. In his Raigne we have no light of publique Councell of this kind; And ſo along to the fourth of his Granchild, but what we borrow out of the Rolles of Summons, wherein the forme ſtood various according to the occaſions, untill it grew conſtant in the forme it is, about the entring of *Richard* the ſecond, the Journall Rolles being ſpoiled by the injury of time or private ends. *Edw. 1.* *Ex Rot. part in Archivis Lond.*

This King in the fift of his Raigne called a Parliament, and therein adviſed with his Lords and Commons, for ſuppreſſing *Llewellin* Prince of *Wales*: And hearing that the French King intended to invade ſome peeces of his inheritance in *France*, ſummoned a Parliament *ad tractandum, ordinandum, & faciendum cum Prelatis, Procris & aliis Incolis Regni, quomodo huiuſmodi periculis & exegitatis mili-* *Clauſ. 5. Edw. 1. iij. 12. Dorſ.* *Clauſ. 7. E. 1 inj. 3. Dorſ.*

tiis ſit obviandum; inſerting in the writt, that it was *Lex notiſsima & provida circumſpectione ſtabilita*, that that *quod omnes tangit, ab omnibus approbaretur.* In the thirty fourth of his Raigne *ſuper ordinatione & ſtabilimento Regni Scotie*, he made the like convention.

Clauſ. 34. E. 1. Dorſ.

His Sonne, the ſecond *Edward*, *pro ſolempnitate Sponſalium & Coronationis*, conſulted with his people in his firſt yeare, in his ſixth yeare, *ſuper diverſis negotiis ſtatuum Regni & expeditione Guerre Scotie ſpecialiter tangentibus*, he aſſembled the States to adviſe: the like he did in his eight yeare. The French King having invaded *Gaſcoigne* in the thirteenth yeare, the Parliament was called *ſuper arduis negotiis Statuum ducatus Vaſconie tangentibus*; And in the ſixteenth to conſult *ad refrænandum Scotorum obſtinantiam & malitiam.*

Edw. 2. Clauſ. 1. E. 2 iij. 19. Clauſ. 6. E. 2. iij. 3. Clauſ. 8. E. 2. iij. 3. Clauſ. 13. E. 2. iij. 13. Dorſ. Clauſ. 16. E. 2 iij. 27.

Before *Edward* the third would reſolve in his firſt year, whether Peace or warre with the Scotiſh King; he ſummoned the Peeres and Commons *ſuper præmiſsis tractare & concilium impendere.*

Edw. 3. Clauſ. 1. E. 3.

The Chancellour *Anno* the fifth declareth from the King, the cauſe of that Aſſemby, that it was to conſult and reſolve, whether the King ſhould proceed with *France* for recoverie of his Seignories, by Allyance of marriage, or by warre? And whether to redreſſe the diſobedience of the Iriſh, he ſhould paſſe in perſon or noe?

Rotl. Parl. 5. Edw. 3.

The year following he reſembled his Lords and Commons, and required their advice, whether he ſhould undertake the holy Expedition with the French King, or no? The Biſhops and Proctors of the Clergie would not be preſent, as forbidden by their Canons ſuch Councels. The Peeres and Commons conſult, applauding the Religious and Princely forwardneſſe of their Soveraigne to this holy enterpriſe, but humbly adviſe forbearance this year, for urgent reaſons.

Parl. 6. E. 3.

The

The ſame yeare though at another Seſſion, the King demaunding the advice of his people, whether he ſhould paſſe into France to an enterview as was deſired, for expediting the treatie of Marriage: the Prelates by themſelves, the Earles and Barons by themſelves, and the Knights of Shires by themſelves, conſulted apart, for ſo are the Records, and in the end reſolved, that to prevent ſome dangers likely to ariſe from the North: it would pleaſe the King to forbeare his journey, and to draw towards thoſe parts where the perils were feared, his preſence being the beſt prevention; which adviſe he followed. *Rotl. Parl. 6. Edw. 3. Seſſ. 2 ij. 6.*

In the following Parliament at *York*, the King ſheweth, how by their former advice he had drawn himſelfe towards the North parts, and now againe he had aſſembled them to adviſe further for his proceedings. To which the Lords and Commons having conſulted apart, pray further time to reſolve, untill a full aſſembly of the States, which the King graunting, adjourneth that Seſſion. *Rotl. Parl. 7 Edw. 3.*

At their next meeting they are charged upon their Allegiance and Faith, to give the King their beſt advice; the Peeres and Commons conſulting apart, delivered their opinions; And ſo the Parliament ended. *Rotl. Parl. 7. Edw. 3. Seſſ. 2. ij. 6.*

In the thirteenth yeare, the Grandees and Commons are called to conſult, and adviſe, how the domeſtique quiet may be preſerved, the marches of Scotland defended, and the Sea ſcoured from enemies. The Peeres and Commons having apart conſulted, the Commons after a deſire not to be charged to counſell in things *de queux ils n'ount pas cognizance*, anſwers that the Guardians of the Shires aſſiſted by the knights may effect the firſt, if pardons of felons bee not granted: The care of the marches *Parl. 13. Edw. 3.*

marches they humbly leave to the King and his Counsel, And for the safeguard of His Seas, they wish that the Cinque Ports and Maritime Townes; discharged for the most part from many Burthens of the Inland parts, may have that left to their charge and care: and that such as have Lands near the Courts be commanded to reside on those possessions.

Rot. Parl. 13. *Edw.* 3. *Sess.* 2. *da.* The Parliament is the same yeare assembled, *advisamento Prelatorum, Procerum, necnon Communitatis,* to advise *de expeditione Guerræ in partibus transmarinis.* At this Ordinance are made for provision of Ships, arraying of men for the marches and defence of the Ile of Iersey, naming such in the Records, as they conceived fit for those imployments.

Parl. 14. *E.* 3 The next yeare *de la poole* accompteth the expences of the warre; a new ayde is granted, and by severall Committees, in which divers were named that were not Peeres of Parliament, the safeguard of the Seas, and defence of the Seas are consulted of.

Parl. 15. *E.* 3. In the fifteenth yeare *de assensu Prælatorum Procerum, & aliorum de Concilio,* the Kings passage into France is resolved of.

Parl. 17. *E.* 3 *Anno.* 17. *Badlesmore* in place of the Chancellour declareth unto the Peeres and Commons; that whereas by their assents the King had undertaken the warres in *France,* and that by the mediation of the Pope a Truce was offred: which then their Soveraign forbore to entertain without their allowance. The Lords apart consult, and also the Commons, returning by Sir *William Trussell* in answer their advise, and desireing to compose the Quarrell, approve the Truce and the Popes mediations, The Popes undertaking proving fruitlesse, and delayes to the French advantagious, who in the mean time with Scotland and others practised to roote out the English

John 21.

Engliſh nation in *France*: The King againe aſſembled his Parliament the yeare following: in which the Peares and Commons after many dayes of deliberation, reſolve to end it, either by Battaile or Peace, and no more to truſt upon the mediation or meſſage of his Holineſſe. *Parl.* 18. *Edw.* 3.

In the 21. yeare the Chiefe Iuſtice *Thorpe* declaring to the Peeres and Commons, that the *French* Warres began by their advice: the Truce after by their aſſents accepted and now ended. The Kings pleaſure was to have their Counſells in the proceeution. The Commons beeing commanded, *que ils ſe devoient faire aſſembler, & ſils eſſent agree le devoient monetre an Roy & al Grandees de ſon Councell*, after 4. daies conſultation, humbly deſire of the King, that he would bee adviſed herein by his Lords and and others of more experience then themſelves in ſuch affaires. *Parl.* 21. *Edw.* 3.

To adviſe the King the beſt for his *French* Imployments, a Parliament was ſummoned *Anno* 25. herein the King by a more publique diſpatch willeth the Commons to elect 24. or 30. of their Houſe to conſult with the Lords, theſe to relate to their fellowes, and the Concluſion generall to the King. *Parl.* 25. *Edw.* 3.

In the 27. a great Councell is aſſembed, many of the Lay Peeres, few of the Clergy: and of the Shires and Burroughs but one a piece. This was for the proſecution of the *French* warres, when an honourable Peace could not bee gotten. But the yeare following a Truce being offered, the King forbore to entertaine it, untill he had the conſent of his Peeres and Commons which they in Parliament accorded unto before the Popes notary by publique Inſtrument.

The dallying of the *French* in the concluſion of Peace; and the falling off of the Duke of *Brittaine* (having *Parl.* 27. *Edw.* 3.

wrought with *France* by the reputation of the *English* succours) is the yeare following declared in Parliament, and their advice and ayde required for the Kings proceedings.

Parl. 36. *Edw.* 3. In the thirty sixth yeare he calleth his Parliament to consult whether Warre or Peace by *David* the King of *Scotts*, then offered, should be excepted.

Parl. 40. *Edw.* 3. *Vrbane* 5. In the Fortieth yeare the Pope demanding the Tribute of King *Iohn*, the Parliament was assembled; where after consultation apart, the Prelates, Lords, and Commons advised the deniall, although it bee by dint of sword.

Parl. 43. *Edw.* 3. In the forty third yeare the King declared to the Peeres and Commons, that the *French*, against the Articles of the Truce, refused payment of the monies, and delivery of the Townes, summoning *La Brett*, and others of the Kings Subiects in *Gascoigne*, to make at *Paris* their appeales, and had forraged his Countrie of *Poitiers*: requiring in their breach, whether hee might not resume the Style and quarrell of *France*. The Lords and Commons having apart consulted, advise the King to both, which he approving, altered the inscription and figure of his Seale.

Parl. 45. *Edw.* 3. Two yeares after it was declared to the Peeres and Commons, that by their advise he had resumed the Style and Quarrell of *France*; and therefore desired their advise for the defence of the Reame against the *French*, securing of the Seas, and pursuing of the Warres. Of which they consult, and resolve to give the King an ayde.

Parl. 46. *Edw.* 3. The like Counsell and supply was the very next yeare following.

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Crowne and troubles, having nothing worth his great fortunes, but his great Birth. The firſt of his Raigne, hee *Ric. 2. anno*
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his Peeres and Commons, how beſt to reſiſt his enemies that had lately wronged divers of his Subiects on the Sea coaſts.

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In the third yeare hee called the adviſe of his Parlia- *Parl. 3. Ric.*
ment, how to maintaine his Regality, impared by the *2. anno 7.*
Popes Proviſions, who to reſiſt *Spayne*, *France*, and *Scotland*, that had raiſed Warres againſt him, how to ſup- *Urban. 6.*
preſſe his Rebells in *Guyon* and *Ireland*, and to defend the Seas.

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Windſor. The yeare following in a great Councell, the *2. anno 2. 3.*
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Parl. 5. Ric. 2. Seſſ. 2. Councell to ſhape it fitter for popular adviſe. The quarrell with Spaine continuing the Duke of *Lancaſter* offereth a voyage againſt them, ſo as the State will lend him money: after conſultation they grant an aide, but not to binde them to any continuance of warre with *Spaine*.

Parl. 6. Ric. 2. Seſſ. 1. In the ſixth the Parliament was called to conſult about the defence of the Borders, the Kings poſſions beyond the Seas, *Ireland* and *Gaſcoyne*, his Subiects in *Portugall*. The Lords approve the Dukes intentions for *Portugall*, and the Commons that the Biſhop of *Norwich* having

Parl. 6. Ric. 2. Seſſ. 2. the Popes Croſyer ſhould invade *France*. The ſame yeare the State was called againe to conſult, whether the King ſhould goe in perſon to reſcue *Gaunt* or ſend his Army. The Commonsafter two dayes debate, craved a conference with the Lords. The effect is not entred in the Rolle onely they by Sir *Thomas Puckering* their Speaker, proteſt that Councells for war did aptly belong to the King and his Lords, yet ſince the Commons were commanded to give their advice, they humbly wiſhed a voyage by the King, if not, that the Biſhop of *Norwich* might with the advantage of the Popes Croſier be uſed in that Service, who accepted, the charge with ill ſucceſſe, he further for the Commons prayeth, that the Kings Vncles ſhould not be ſpared out of the Realme before ſome Peace was ſetled with the *Scotts*; And that the Lord *de Larſ-par* ſent with Propoſitions of Peace from *Spaine* might firſt bee heard.

Parl. 7. Ric. 2. Seſſ. 1. The Chancellors in the ſeventh yeare in name of the King willeth the Lords apart, and ſo the Commons to conſult, whether Peace or Warre with *Scotland*, and whether to reſiſt or aſſault the Kings Adverſaries of *Spaine*, *France*, and *Flanders*: Their opinions are not entred in the

Rowles

Rolles, an omiſſion uſuall to the Clarkes neglect, onely their Petitions are recorded, that the Biſhop of *Norwich* may accompt in Parliament the expence of the money, and be puniſhed for his faults in the ſervice, which hee undertooke, both which are granted. And at the next Seſſion in the ſame yeare, the Commons are willed to adviſe upon view of the Articles of peace with the *French* whether Warre or ſuch Amitie ſhould bee accepted? They modeſtly excuſe themſelves as to weake to Counſell in ſo weighty cauſes; But charged againe as they did tender their honour, and the right of the King, they make their Anſwer, giving their opinions rather for Peace then Warre. *Seſſ.* 2.

Peace with France not ſucceeding, in the eighth year, the body of the State was called to adviſe, whether the King in his owne perſon; or by ſending forces againſt the French, Spaine, Flaunders and Scotland, ſhould proceed. *Parl.* 8. *Rich.* 2.

The King haveing this yeare aſſembled at Oxon his great Councell to adviſe, whether he ſhould paſſe the Seas or no, with an Army Royall; and they not daring to aſſent without a greater Councell: A Parliament the tenth yeare was called to have the advice of the Commons, aſwell as of the Lords, how the Realme ſhould be governed in their Soveraignes abſence. *Clauſ.* 9. *Rich.* 2. *Parl.* 10. *Rich.* 2.

The Truce with France now neare expired, the Parliament was called in the thirteenth yeare to adviſe upon what condition it ſhould be renewed: otherwiſe how the charge of warre ſhould be ſuſtained. At this Aſſembly and by conſent of all, the Duke of Lancaſter is created Duke of Aquitaine, the Statutes of proviſion were now paſſed, and the Commons are named a party, in the letter to the Pope. *Parl.* 13. *Rich.* 2. *Clauſ.* 13. *Rich.* 2. *Boniface* 9. *Parl.* 14.

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the King would have the advice of his Lords and Commons for the warre with Scotland, and would not without their Counſell conclude a finall peace with France.

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Parl. 17. *Rich.* 2. To conſult of the Treaty with France for the King in the ſeventeenth calleth a *Parliament*, the anſwer of the Lords is left unentred in the Rolle, but the Commons upon their faith and allegiance charged, adviſe that with good moderation, homage may be made for Guyen, an appenage of the French Crowne, ſo as it intrench not to involve the other peeces of the Engliſh conqueſt, their anſwer is modeſt, large, and worthy of marke.

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In the tenth the Parliament is commanded to give their advice about the truce of Scotland, and preparation against the malice of the French. *Parl. 10. Hen. 4.*

His Sonne, the wise and happy undertaker, consulteth with the Parliament in his first yeare, how to cherish his Allies, and restrain his Enemies, for this there was a select Committee of the Commons, appointed to confer with the Lords, the matter being entered into a Schedule, Touching Ireland, Wales, Scotland, Calice, Guyen, Shipping, Guard of the Seas, and wary provision to repulse the Enemy. *Hen. 5. Parl. 1. Hen. 5. Anno 9.*

In the Second he openeth to the Parliament his title to France, a quarrell he would prosecute to death: if they allowed and ayded, death is in this Assembly, enacted to all, that either break the Truce, or the Kings safe conduct. *Parl. 2. Hen. 5.*

The year following peace being offred by the French King, and the King of the Romanes arrived to effect the worke, the King refuseth any conclusion, untill he had thereunto the advice and assent of his Lords and Commons, which occasion the Chancellour declareth to that Assembly. *Rot. Parl. An. 3. Hen. 5*

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His Sonne, the wise and happy undertaker, consulteth with the Parliament in his first yeare, how to cherish his Allies, and restrain his Enemies, for this there was a select Committee of the Commons, appointed to confer with the Lords, the matter being entered into a Schedule, Touching Ireland, Wales, Scotland, Calice, Guyen, Shipping, Guard of the Seas, and wary provision to repulse the Enemy. *Hen. 5. Parl. 1. Hen. 5. Anno 9.*

In the Second he openeth to the Parliament his title to France, a quarrell he would prosecute to death: if they allowed and ayded, death is in this Assembly, enacted to all, that either break the Truce, or the Kings safe conduct. *Parl. 2. Hen. 5.*

The year following peace being offred by the French King, and the King of the Romanes arrived to effect the worke, the King refuseth any conclusion, untill he had thereunto the advice and assent of his Lords and Commons, which occasion the Chancellour declareth to that Assembly. *Rot. Parl. An. 3. Hen. 5*

In the fourth and fifth, no peace concluded with France, the King calleth the State together to consult about the Warre, concluding a Treaty of Amitie with Sigismund King of the Romanes, by the allowance of the three States, and entreth the Articles in the Iournall Rolle. In the same yeare by the Dyke of Bedford, in the *Parl. 4. & 5. Hen. 5. Parl. 5. H. 5.*

Kings

Kings abſence a Parliament was called to the former purpoſes, as it appeareth by the Summons, though in the Rolle omitted.

Parl.7.H.5. The like in the ſeaventh year. And the Treaty with France is by the Prelates, Nobles and Commons of the Kingdome peruſed and ratified in the tenth yeare of this King.

Parl. 10. Hen. 5.

Hen. 6th. Rot. Parl. 2. Hen. 6. His Sonne more holy then happy ſucceeded, and adviſeth in the ſecond year with the Lords and Commons for the well keeping of the peace with France, conſulteth with them about the delivery of the Scotiſh King, and the concluſion is confirmed by common aſſent. In the third yeare they are called to adviſe and conſent to a new Article in the league with *Scotland*, for charge of Hoſtage, and in the ninth yeare conclude of certain perſons by name, to treate a peace with the Dolphin of France.

Rot. Parl.3. Hen.6.

9.Hen.6.

Eugenius 4. 14. Hen. 6. The Treaty of Arras, whether the Pope had ſent as mediators two Cardinals, not ſucceeding the King in Parliament, *Anno* 14. ſheweth that he muſt either looſe his Title, Style, and Kingdome of *France*, or elſe defend it by force: the beſt meanes for proviſion whereof he willeth them to adviſe him.

Parl.15. Hen.6. He ſummoneth again the next year the ſame Councel to adviſe how the Realme might be beſt defended, and the Sea kept ſafe againſt the Enemies.

Anno 20. Hen. 6. In the twentith the Commons exhibite a Bill for Guard of the Sea, the number of ſhips, aſſeſſe wages, and diſpoſe of Prizes if any fortune, To which the King accordeth. And that the Genowaies might be declared Enemies, for aſſiſting the Turk in ſpoyle of the Knights of Rhodes, And that the priviledge of the Pruce and Hanſtownes might be ſuſpended, untill compoſition be made

made to the English for wrongs they had done them. To the which in part the King accordeth.

The King by the Chancellour declareth in Parliament, that the Marriage with *Margaret* the King of *Sicily* his daughter was contracted. For inducing the peace made with *France*. Against the which the Lords not by their advise effected, make a protestation, and enter it on the Rolle. *Anno* 23. *Hen.6.*

The King intending to passe in person into *France*, there to treat of Peace with the King, adviseth with His Lords and Commons in Parliament, and letters of Mart are granted against the Brittaines for spoyles done to the English Marchants, *Parl.* 23. *Hen.6.* *Anno* 3.

The Lord *Hastings* and the Abbot of *Glous*, declare in Parliament the preparation of the French, the Breach by them of the Peace, the weake defence of Normandy, and the expiration shortly of the Truce: requiring speedy advice and remedie. *Anno* 27. *Hen.6.*

It injoyned the Parliament to provide for the Defence of the Sea and Land, against the French. *Anno* 29. *Hen.6.*

It was commanded by the King to the States assembled, to advise for the well ordering of his House, payment of his Souldiers at Calice, Guard of the Seas, raysing of the Seige at Berwike made by the Scots against the Truce: Disposing of 1300. Souldiers arayed the last Parliament: According of differences amongst the Lords, restraining the transportation of Gold and Silver, and quieting the disorders in Wales; of all which Com. *Anno* 33. *Hen.6.*

mittees are appointed to frame Bills.

Edw.4. *Anno 7.* Edward the fourth by the Chancellour declareth to the Lords and Commons, that having made peace with Scotland, entred league with *France* and *Denmark*, contracted with *Burgundy* and *Brittaine* for their aide for the recovery of his right in France, he had now assembled them to give their Counsell in proceeding, which charge in a second Session was again pressed unto them. The like was at another Parliament held in the eleventh yeare.

Anno 11. Edw.4.

Hen.7. *Parl.1.* *Hen.7.* After this time the Journals of Parliament have bin either not well preserved, or not carefully entred, for I can find of this nature no Records, untill the first of Henry the seaventh, wherein the Commons by Thomas Lovell their speaker, petition the King to take to wife *Elizabeth* the daughter of *Edward* the fourth, to which the King at their request doth agree.

Hen.8, *Rot.Parl.3.* *Hen.8.* The next is the third of Henry the eighth in which from the King, the Chancellour declareth to the States the cause of that Assembly to be first, to advise a course for resisting the innovation of the Scots: the next, how to quiet the quarrell between the King of Castile, and the Duke of Gelders, lastly for assisting the Pope against *Lewes* of France, whose Bull expressing the injuries done the Sea Apostolique, was read by the Master of the Rolles in open Parliament, after which the Chancellour, There and other Lords were sent downe unto the Commons to confer thereof.

Iulius 2.

Rot Parl.32. *Hen 8.* The last is in the two and thirtieth yeare wherein the Chancellour remembring the many trou-

bles

bles the State had undergone in doubtful Titles of Succeſsion, declareth, that although the convocation had judged void the marriage with *Anne* of *Cleve*, yet the King would not proceed without the Counſell of the States, whereupon the two Arch-biſhops are ſent downe to the Commons with the ſentence ſealed, which being there diſcuſſed, they paſſe a Bill againſt the Marriage. *Ex inſtrument. Original.*

In all theſe paſſages of publique Counſels, I ſtill obſerve, that the Soveraigne Lord either in beſt adviſe, or moſt neceſsitie would entertaine the Commons with the weightieſt cauſes, either forreine or domeſtique, thereby to apt them and bind them to a readines of Charge And they as warily avoiding it to ſhine expence.

FINIS.

IRREGULAR MARKING OF THE TRACTS

18.

TRVE NEWES FROM *MUNSTER* IN IRELAND,

Being a Copy of a Letter sent to the Counteſſe of THOMOND in *Northampton-ſhire.*

Cork the fourth of Iune 1642.



LONDON,
Printed for *Henry Seyle*, Iune 16. 1642.



True Newes from *Munſter* in *Ireland*, being the Copy of a Letter ſent to the Counteſſe of *Thomond* in *Northamptonſhire*.

Cork the 28 of May, 1642.

Right Honourable,

YOu may pleaſe to take notice, that (thanks be to God) the 20. of this preſent, I arrived ſafe here, and this day Captaine *Conſtable* will be here diſpatched to be ready for the firſt faire Tyde to ſet Sayle for *Kinſaile*, and from thence to *Limmerick* where he might have been by this, had he not been ordered to touch in theſe Ports. But now whether he will be able to relieve the Caſtle of *Limmerick* or no is uncertain; In regard *Limmerick* men have built two Block-houſes upon the River, and placed Ordnance in each, the one at *Cortebarck* on *Munſter* ſide, the other on *Thomond* ſide, and chained up the River between, as it is credible reported: there is Captain *Coles* ſhip and one more now in the River; But the newes is that they cannot relieve the Caſtle. The report here

is for certain that the Lord *Muskry* and the Lord *Roch* are now at *Limmerick*: Their ſucceſſe in theſe parts of late having not been ſo pleaſing as they expected, and *Limmerick* being now grown to a great ſtrength, and the place intended for the Enemies refuge: The Caſtle they much aime at, and no certainty whither it be ours or no, it is much feared it will be very hard recovering of it. The Lord Preſident is not yet thoroughly recovered of his ſickneſſe, and many much doubt that he will hardly ever recover, which would be a great loſſe in theſe parts: Yet he is daily up, and this day hath ſent part of his goods to *Dunraile* whither he intends to goe the next week to dwell. The remainder of the 2000 men came to Town yeſterday, which hath been no ſmall comfort to the Lord Preſident and all the Engliſh in theſe parts, and a great diſcomfort to the Iriſh, For ſurely they thought there would not have beene any more aid ſent into theſe parts. It hath been ſo long a comming; were here 1000 or 2000 more, the Lord Preſident would then ſpeedily for *Limmerick* and theſe parts, were but theſe Townſmen to be truſted and the Lord *Muskeries* Caſtle down, which I think will be aymed at the next week, then it would bee reaſonable cleere here. For the paſſage by land from hence to *Kinſaile*, *Bandon-Bridge*, *Mallogh* and *Dunraile* is without much danger, and likewiſe to *Toughall*, in regard the Earle of *Barrimore* keeps all his Conntrey

Countrey in ſafety, out of which parts the Market is daily ſupplyed here.

On thurſday laſt the Lord *Inchiquin* came hither, who told mee that he had a man with him ſome eight dayes ſince which came then out of *Thomond*; at which time my Lord of *Thomond* was yet ſafe in his Caſtle at *Bunratty*, and that divers of the Engliſh Caſtles doe yet hold out, but feared that proviſion growes ſhort with them: Some Engliſh have beene forced to ſubmit to the enemy and yeeld up their Caſtles and ſo to Maſſe. One Caſtle called *Inchecrony*, where *Anthony Heathcot* lived ſome twelve miles from *Bunratty*, where divers Engliſh were, was taken by the *Shanſes* and all the Engliſh put to death, only *Heathcot* and his wife, for whom my Lord of *Thomond* ventured hard himſelf with one hundred men, and brought them off to his owne houſe at *Bunratty*. But his Lordſhips Park is brok up by the Rebels, and all his ſtock droven from him. The Lord *Inchiquin* hath promiſed to goe over the river into *Thomond* within three weeks at furtheſt, and carry ſome five hundred men with him, which he hopes will make reaſonable good work in thoſe parts.

The Lord *Inchiquin* doubts not, but if my Lord of *Thomond* had 2000. men in *Thomond*, it would ſuffice there, the enemy being but weakly armed: and if the Parliament have not ordered ſome for *Thomond* by this time, then the Engliſh there muſt

needs be in the miſerableſt caſe of any in *Ireland*, in regard *Limmerick* is like to bee the ſeat of theſe warres, *Galloway* for certaine is out but the Fort relieved.

Two Caſtles neere adjoyning have been by our Forces taken ſince my comming hither, but the pillages in them very ſmall; the one was rendred upon quarter, the other ſhot down, where were ſlain ſome fifty men, women and children, not any eſcaping, only ſome ſix or ſeven that ſcaped through a breach they made at the Weſt ſide adjoyning to a Bogge: There were not any of our men loſt, only nine hurt, but there is hope of their recovery: This Caſtle was within a mile and half of my Lord *Muskeries*, and he, (then there) though fled to *Limmerick* ſince with his Forces, was by our ſouldiers expected: But ſurely he was very weak in munition, or very cowardly, otherwiſe he would then have ſhewed himſelfe. About the nineteenth of this month, the Lord *Inchiquin* and ſome eighty Horſe, with an hundred Musketiers, was ſet upon by foure hundred of the Lord *Roches* and *Caudens* ableſt Forces, hard by the Lord *Roches* Caſtle, called *Caſtletowne*; but it pleaſed God to bring the Lord *Inchiquin* off, and his company without any loſſe, only one Horſe; but there were ſlaine of the Lord *Roches* men about an hundred and forty, the reſt they forced into the Caſtle, burnt the outward gate, recovered two drums,

drums, two cellars, and ſome fifty muskets. Since the Lord *Inchiquin*, and Mr. *Ieſſon* have burnt all the Lord *Roches* Countrey, and *Candons*. At preſent I have not elſe to trouble your Honour withall, only with my earneſt prayers for you and yours I humbly take leave ever to remaine

Your Honours moſt humble

ſervant to be commanded

Maurice Cuffe.

FINIS.

FINIS.

June 15. 1642. 19

TRVE INTELLIGENCE FROM IRELAND.

Relating many PASSAGES of Consequence betweene the *Protestants* and the REBELS.

By way of daily *Occurrences*, exactly taken by a Gentleman of good repute in DUBLIN.

And sent by the last Poast, from thence to a Friend in LONDON.

Together with an *Order* of the *House* of *Peers*.

LONDON:
Printed for *John Sweeting*, at the *Angell* in *Popes head-alley*. 1642.

TRUE INTELLIGENCE FROM IRELAND.

SIR,

TO gratifie in some measure those many favors received from you, I present to you these Accurrences, which you may impart, for much. This day we had newes from the North, that the Scotch bent themselves to relieve *Coltrane*, besieged by the Rebells, and that Sir *Philip Oneale* had burnt *Armagh* Church, and all to the ground, and also *Charlemont*, and *Castle Blany*, and after fled to the Bogs and Woods, for feare of the *English* and *Scots* forces in the North.

From *Trymm*, we heard that Colonell *Gibson* (who in Sir *Simon* Harcourt's roome) broke upon is the enemie, kill'd 200. or mor, and chased the rest to a bogg 4. miles, they run for feare, and burnt the *Navan*, and other places some 7. miles from

from *Trym*, and departed further into the North, we left none of note.

Newes from the *Naas*, that the Rebells had raiſed many allarms, and fyred ſome houſes by ſtealth, but were ſtill beaten, and made to flie, and every day our men killed of them (for ſix daies) more or leſſe, with no loſſe, Cap. *Rochford* guiding all.

Sir *Charles Coote* was buried with much lamentation to all Proteſtants, and much joy to Papiſts: Alſo a Troop went to the *Naas*.

One Cap. *Sterling* (a Scot) being in Garriſon at a place called *Kellſboghlin*, and (as ſome ſay) invited out to dinner to a protected Papiſts houſe, was by them betray'd, and hee, his Lieutenant and a Miniſter kill'd, ſuch mitchief we have daily by their Protections of Papiſts.

Col. *Crafford* went out to recover his body, and did ſo, and kill'd of all ſorts in revenge neer 200. as well protected, as others and that juſtly.

The next Sunday, every pulpit was fill'd with funerall Sermons and teares for the death of Sir *Charles Coote*, buried the day before, for he is not to us like other dead men, which dying are ſoon forgot, but he is ſtill daily remembred, and that juſtly, our want of him calls for it.

We heard ſome ſcattering newes of a battell betwixt the Scotch and Iriſh at *Coletraine*, but how true, is not yet certainly known. That day ſome few horſe went out from us to plunder, of which two were loſt. About 12 of the clock that night,

night on the North, part of this Citie (being on the other ſide of the river) was an allarme by ſome of the enemies horſe, which charged our Centinell, but our men charging them againe with a few foot, the enemies ſet ſpurres to their horſe, and run, without loſſe on either ſide, but ſome Cattell they drove away from a place called *Tallow*, ſome 2. miles from us, being the Biſhop of *Dublins*.

100 hundred horſe were ſent out under the Command of Captaine *Armſtrong*, to ſeek after the fore-night troubler; Alſo a Troope went to *Tredah*, and another Convoy to the *Naas*, to fetch ſome Waggons home, which they brought ſafe, and left all quiet in the *Naas*, but brought home Captaine *Rochford* ſick, a Captaine of Sir *Charles Cootes* Regiment, a very valiant man. Sir *Charles Cootes* death poſſeſſeth the hearts of his Regiment with ſorrow. At that time Captaine *Sterling* was buried. Newes alſo, that the moſt part of the Countrey of *Thurmana* the Rebells have burnt, as they doe every where, an evill prognoſtick to belly-buſineſſe neer winter.

Alſo we had newes that Lord *Mountgarret* had beſieged *Carlow*, Caſtle with 2000. men, in which, and in the Church adjoyning, are a great number of diſtreſſed Engliſh families of that Countie, which if the Caſtle be taken, will all be put to the ſword, and hard it is to releeve it, Sir *Charles Coote*, being the only man for ſuch buſineſſe, that knew all ſecure paſſages, and very hardly can they hold out, much fear is of it. This

day ſome 300. foot, landed here from *England*. News from the County of *Cavan*, that Sir *Francis Hamilton* and Sir *Iames Crag* having kept that Caſtle from the beginning & done good ſervice againſt the *Rebells* daily, they hearing that great ſtore of Gentlemen of the ſept. of Mr: *Doring*, were met at *Cavan*, at a kind of Seſſion ſome 7. miles from their 2 Caſtles that are near together, Sir *Francis Hamiltons* Caſtle is called *Kilſandy*, & Sir *Iames Crags* is call'd *Chroban*: They both upon this made what ſtrength they could, and came upon the ſaid Mr. *Dorings* and cut them all off, being the chiefe of the Sept. no leſſe then 30. or more Gentlemen being the chief of that name, and having ſo done they tooke away a great part of their Cattle, and return'd to their Caſtles. This was good for us, and the truth hereof was avow'd (by a man of credit) to the State. The ſame day Colloneli *Gibſon* came to *Dublin*, and brought 2 Priſoners of note with him, namely one *Weſby* of the *Dangan* and his ſonne, a Man of 1800 *pound per annum*, many Alarums have they had at *Trym*, but the Rebels never ſtand to it, but ſtill run.

Much diſcontent is here amongſt the Souldiers for want of pay, and little hopes to live quietly, ſo long as they are kept without it: No leſſe due to them then 100000*l.* beſides all ſtrang taxes on the City.

This day ſome companies went out under the command of Colloneli *Monck* to *Newcaſtle*, 6.

miles off, where the State was informed there were some Rebells, the next morning they came thither and found but 18. or 20. Men besides Women and Children all which they killd: and this night being the 19. of *May*, they came home with 200. Cattle, and good store of other Pillage. This morning after our Army was gone forth, some of the Rebells came within halfe a mile of the Town, and tooke away some 60. Cowes at 7. of the clocke in the morning; and from the other side of the Town they tooke some 20 Horses.

You may perceive how the case stands with us, and without we have speedy ayd God knows what will become of us. Also that day the Rebells endeavour'd to stoppe the water that belonged to some Mills in this Town, but it was unstopt by us againe.

Newes that the Earle of *Clanricard* had relieved the Fort of *Galloway* very well, and had blocke up the Town round.

Also Newes from *Limbrick*, that one of our Shipes, had taken a French Ship, laden with Armes for the Rebells, and intended to land at the Feresd Port, but was taken by us, much Armes was in it: That day also in the morning Rebells came even into the Suburbs and stole cattel very desperately.

Sir *Henry Tichbourne*, and Sir *Thomas Lucas* were elected privy Councellors. That night my Lord *Parsons* Stable was burnt in the middle

of

of the City, and in the morning wee had an Alarum on the Northside of the City, such is their boldneſſe, ſome cattle they drove away, we have loſt him (Sir *Charles Coot*) whoſe name was their terrour.

Newes from the *Naas* that they had gained from the Rebels out of the boggs the Wednesday before, much Cattle and Sheepe, and much Pillage, but were like to fall into mutinie, becauſe the Captain took the Pillage from them.

Sir *Henry Tichbourne* hath now a ſeate at Councell board there.

The Garriſon at *Dundalk* hath raſed all the Townes thereabouts. The Rebells now betake themſelves to the *Boggs* every where which (with their heeles) is their onely hope and laſt refuge.

The Earle of *Clanrichard* after he had informed the men of *Galloway* to the laſt morſell hath now compell'd them to their knees, and ſubmiſſion to his Majeſties mercy: This Town is the moſt conſiderable place of Marchandize within the Kingdome of IRELAND, they held commerce with *Spaine*, and if the Spaniard had not call'd to minde the ſucceſſe they had in 88. and the many irons they have now in the fire, *Galloway* might have coſt more time and blood.

Collonel *Trafford* chaſed a part of the Rebels to *Baldongan* caſtle, 12 miles from *Dublin*, he battered the *Caſtle* upon them, and put all of them

them (to the number of 200.) to the ſword. They were under the command of 2 Prieſts body and ſoule, one of them hath taken his death upon it according to Law.

The Scots keep Garriſon in the *Newry*, the reſt of that Army is marched to *Armagh Belfaſt*, they proved victorious by Pillaging, and defeating the Rebells whereſoever they come.

Dublin. 10. *June* 1642.

Die Lunæ 13. *Junii* 1642.

IT is this day Ordered by the Lords in Parliament, that the ſeverall Captaines for the Militia of the City of London ſhall returne the names of ſuch to this Houſe, as have, doe, or ſhall refuſe to furniſh ſuch armes as they are charged withall: as alſo all ſuch as finde their owne Armes, or are appointed to weare other mens Armes, and either refuſe, or doe not attend the Parliament Houſes, or the ſeverall Trainings, when, and as often, as they have bin or ſhall be required thereunto, or by the beating of the Drumme ſummoned: That thereby ſuch further directions may be given therein for the puniſhing of the ſaid offendors, as the wiſedome of this Houſe ſhall thinke fit.

To the ſeverall Captaines of the *Militia* for the Citie of *London*.

Jo. Browne Cleric. Parl.

FINIS.



20.

20

His Majesties ANSWER To a Printed Book,

ENTITULED,

A Remonstrance, or, The Declaration of the LORDS and COMMONS now assembled in Parliament, May 26. 1642.

In Answer to a Declaration under His Majesties Name, concerning the busines of HULL.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
1642.



His Majesties Answer to a printed Book, entituled, A Remonstrance, or, The Declaration of the Lords and Commons now assembled in Parliament, the 26 of May, 1642. In Answer to a Declaration under His Majesties Name concerning the business of *Hull*.

THough whosoever looks over the late Remonstrance, entituled, A Declaration of the Lords and Commons, of the 26 of May, will not think We have much reason to be pleased with it; yet We cannot but commend the plain dealing and ingenuity of the framers and Contrivers of that Declaration (which hath been wrought in a hotter and quicker Forge then any of the rest) who would no longer suffer us to be affronted, by being told, They would make Us a great and glorious King, whilest they used all possible skill to reduce us to extreme Want and Indigency: and that They would make Us so beloved at home, and feared abroad, whilest they endeavoured, by all possible wayes to render Us obnoxious to Our good Subjects, and contemptible to all Forreign Princes; but like Round-dealing men tell us in plain English, That they have done Us no wrong, because We are not capable of receiving any; And That they have taken nothing from Us, because We had never any thing of Our own to lose. If this Doctrine be true, and that indeed We ought to be of no other consideration then they have informed

formed Our people in that Declaration; that Gentleman is much more excusable, that said publikely (unreproved) That the happinesse of this Kingdom doth not depend on Us, or upon any of the Royall Branches of that Root; And the other, who said, We were not worthy to be King of England: Language very monstrous to be allowed by either House of Parliament, and of which, by the help of God and the Law, We must have some Examination. But We doubt not, all Our good Subjects do now plainly discern, through the Mask and Vizard of their hypocrisie, what their Designe is, and will no more look upon the Framers and Contrivers of that Declaration, as upon both Houses of Parliament (whose Freedom and just Priviledges We will alwayes maintain, and in whose behalf We are as much slandered as for Our Self) but as a Faction of Malignant, Schismaticall, and Ambitious Persons, whose Designe is, and alwayes hath been, to alter the whole frame of Government both of Church and State, and to subject both King and People to their own Lawlesse Arbitrary power and Government; of whose Persons, and of whose Designe, We shall, within a very short time, give Our good Subjects, and the world, a full, and (We hope) a satisfactory Narration.

The Contrivers and Penners of that Declaration (of whom We would be onely understood to speak, when We mention any of their undutifull acts against Us) tell you, That the great Affairs of this Kingdom, and the miserable and bleeding condition of the Kingdom of *Ireland*, will afford them little leasure to spend their time in Declarations, Answers, and Replies; Indeed, the miserable and deplorable condition of both Kingdoms would require somewhat else at their hands: But We would gladly know,

know, how they have spent their time since their Recesse (now almost eight moneths) but in Declarations, Remonstrances and Invectives against Us and Our Government, or in preparing matter for them. Have We invited them to any such expence of time, by beginning Arguments of that nature? Their Leasure, or their Inclination is not as they pretend: And what is their Printing and Publishing their Petitions to Us, their Declarations and Remonstrances of Us, their odious Votes and Resolutions, sometimes of one, sometimes of both Houses, against Us (never in this manner communicated before this Parliament) but an Appeal to the People? And, in Gods Name, let them judge of the Persons they have trusted.

Their first Quarrell is (as it is alwayes, to let them into their frank Expressions of Us and Our Actions) against the Malignant Party, whom they are pleased still to call, and never to prove to be Our evil Counsellors; but indeed, nothing is more evident by their whole Proceedings, then that by the Malignant Party they intend all the Members of both Houses, who agree not with them in their Opinion (hence have come their distinction of good and bad Lords, Of persons ill affected of the House of Commons, who have been proscribed, and their names listed and read in Tumults) and all the persons of the Kingdom, who approve not of their Actions; So that if, in truth, they would be ingenuous, and name the persons they intend, who would be the Men (upon whom that Imputation of Malignity would be cast) but they, who have stood stoutly and immutably for the Religion, the Liberties, the Laws, for all publike Interests (so long as there was any to be stood for) They, who have alwayes

been, and are as zealous Professors, and (some of them) as able and earnest Defenders of the Protestant Doctrine against the Church of Rome, as any are; Who have often and earnestly besought Us to consent, That no indifferent and unnecessary Ceremony might be pressed upon weak and tender Consciences, and, That We would agree to a Bill for that purpose; They, to whose Wisdom, Courage, and Counsell the Kingdom oweth as much as it can to Subjects, and upon whose unblemished Lives Envie it self can lay no Imputation, nor endeavoured to lay any, untill their Vertues brought them to Our Knowledge and Favour. Let the Contrivers of this Declaration be faithfull to themselves, and consider all those persons of both Houses, whom they, in their own Consciences, know to dissent from them in the Matter and Language of that Declaration, and in all those undutifull Actions of which We complain; And will they not be found in Honour, Fortune, Wisdom, Reputation and Weight (if not in number) much Superiour to them? Too much for the evil Counsellors. Now, what is the evil Counsell it self? Our coming from London (where We, and many, whose Assertions to Us are very eminent, were in danger every day to be torn in pieces) to York, where We, and all such who will put themselves under Our protection, may live (We thank God, and the loyalty and affection of this good people) very securely: Our not submitting Our self absolutely (and renouncing Our own Understanding) to the Votes and Resolutions of the Contrivers of that Declaration, when they tell Us, They are above Us, and may (by Our own Authority) do with Us what they please; and Our not being contented, that all Our good Subjects

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Lives and Fortunes shall be disposed of by their Votes, but by the known Law of the Land: This is the evil Counsell given and taken. And will not all men believe there needs much power and skill (of the Malignant Party) to infuse this Counsell into us? And now apply the Argument the Contrivers of that Declaration makes for themselves: Is it probable, or possible, that such men whom we have mentioned (who must have so great a share in the misery) should take such pains in the procuring thereof, and spend so much time, and run so many hazards, to make themselvs Slaves, and to ruine the Freedom of this Nation? We say, with a cleer and upright Conscience to God Almighty, Whosoever harbours the least thought in his breast of Ruining or Subverting the publike Liberty or Religion of this Kingdom, or the just Freedom and Priviledge of Parliament, let him be accursed; and he shall be no Counsellor of Ours that will not say, Amen. For the Contrivers of that Declaration, we have not said any thing which might imply any inclination in them to be Slaves: That which we have charged them, is with Subverting the publike Liberty, and Our pretemption may be very strong and pertinent, that (though they have no minde to be Slaves) they are not unwilling to be Tyrants: (What is Tyranny, but to assume no Rule to Govern by but their own wills?) And we know the misery of Athens was at the highest, when it suffered under the thirty Tyrants.

That Declaration hath told us (as indeed it might, and as in Justice it ought to have done) that for the benefit of any of Our Subjects who have come and submitted before what hath been done by us (by Our great Councell) in point of Grace and favour to Our People, We have found

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no otherwise have wondred at it, then at such a truth, in such a place: But when to justifie their having done more then ever their Predecessors did, it tels Our good Subjects (as most injuriously, most insolently it doth) That the highest and most unwarrantable Presidents of any of Our Predecessors do fall short, and much below what hath been done to them this Parliament by Us, We must confesse Our Self amazed, and not able to understand them: And We must tell those ungratefull men (who dare tell their King, That they may, without want of Modestie and Dutie depose him) that the condition of Our Subjects, when (by whatsoever Accidents and Conjunctures of time) it was at worst, under Our power, unto which (by no default of Ours) they shalbe ever again reduced, was, by many degrees, more pleasant and happy, then that to which their furious pretence of Reformation hath brought them: Neither are We afraid of the highest Presidents of other Parliaments, which these men boldly (Our good Subjects will call it worse) tell Us, They might, without want of Modestie and Dutie, make their Paterns: If We had no other security against those Presidents, but their Modestie and Dutie, We were in a miserable condition, as all Persons will be who depend upon them.

That Declaration will not allow Our Inference, That by Avowing the Act of Sir John Hotham, they do destroy the Title and Interest of all our Subjects to their Lands and Goods; but confesseth, if they were found guilty of that Charge, it were indeed a very great Crime. And do they not in this Declaration admit themselves guilty of this very Crime? Do they not say, Who doubts but that a Parliament may dispose of any thing, wherein We or Our Subjects have a Right in such a way, as

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that the Kingdom may not be in danger thereby? Do they not then call themselves This Parliament, and challenge this Power without Our Consent? Do they not extend this Power to all Cases, where the necessity, or the common good of the Kingdom is concerned? And do they not arrogate unto themselves alone the judgement of this Danger, this Necessity, this Common Good of the Kingdom? What is, if this be not to unsettle the Security of all Mens Estates, and to expose them to an Arbitrary Power of their own? If a Faction shall at any time, by Cunning, or Force, or Absence, or Accident prevaile over a major part of both Houses, and pretend that they are Evill Counsellors, a Malignant Party about the King, by whom the Liberty and Religion of the Kingdom are both in danger; This they may do: they have done it: Then they may take away (be it from the King or People) whatsoever they in their judgements shall think fit: This is lawfull, they have declared it so. Let the world judge, whether we charge them unjustly, and whether they are not guilty of the Crime, which themselves confesse (being proved) is a great one, and how safely we might commit the Power these people desire into their hands, who, in all probability, would be no sooner possessed of it, then they would revive that Tragedie which Master Hooker relates of the Anabaptists in Germany, who talking of nothing but Faith, and of the true Fear of God, and that Riches and Honour were vanity, at first, upon the great Opinion of their Humility, Zeal and devotion procured much Reverence and Estimation with the people: After, finding how many persons they had ensnared with their Hypocrisie, they began to propose to themselves to reform both the Ecclesiasticall and Civill

Government of the State; Then, because possibly they might meet with some Opposition, they secretly entred into a League of Association; and shortly after (finding the power they had gotten with the credulous people) enriched themselves with all kinde of spoil and pillage, and justified it upon Our Saviours promise, The Meek shall inherit the earth; and declared their Title was the same which the righteous Israelites had unto the goods of the wicked Egyptians: This Story is worth the reading at large, and needs no Application.

But We must by no means say, That We have the same Title to Our Town of Hull, and the Ammunition there, as any of Our Subjects have to their Lands or Money, That is A Principle that pulls up the Foundation of the Libertie and Property of every Subject: Why, pray? Because the Kings Property in His Towns, and in his Goods, bought with the publike Money (as they conceive Our Magazine at Hull was) is inconsistent with the Subjects Property in their Lands, Goods, and Liberty: Do these men think, That as they assume a power of declaring Law (and whatsoever contradicts that Declaration breaks their Priviledges) so that they have a power of declaring Sense and Reason, and imposing Logick and Syllogismes on the Schooles, as well as Law upon the People? Doth not all mankinde know, That severall men may have severall Rights and Interests in the self same House and Land, and yet neither destroy the other? Is not the Interest of the Lord Paramont consistent with that of the Mesme Lord, and his with that of the Tenant, and yet their Properties and Interests not at all confounded? And why may not We then have a full lawfull Interest and Property in Our Town of Hull, and yet Our Subjects

jects have a Property in their Houses too? But We cannot sell or give away at Our pleasure Our Towns and Forts, as a private man may do his Land or Goods: What then? Many men have no authority to Let or Set their Leases, or sell their Land; have they therefore no Title to them, or Interest in them? May they be taken from them, because they cannot sell them? The purpose of Our Journey to Hull was neither to sell it, or give it away.

But for the Magazine the Munition there, that We bought with Our own Money, We might surely have sold that, lent, or given it away. No; We bought it with the publike Money; and the proof is, They conceive it so; and upon this conceit have voted, That it shall be taken from Us: Excellent Justice! Suppose We had kept this Money by Us, and not bought Arms with it, would they have taken it from Us upon that conceit? Nay, may they not whersoever this Money is (for through how many hands soever it hath passed, it is the publike Money still, if it ever were) seize it and take it from the Owners? But the Towns, Forts, Magazine, and Kingdom is intrusted to Us, and We are a Person trusted; We are so, God and the Law hath trusted Us; and We have taken an Oath to discharge that trust for the good and safety of Our People: What Oaths they have taken, We know not, unless those which, in this violence, they have manifestly, maliciously violated. May any thing be taken from a man because he is trusted with it? Nay, may the person himself take away the thing he trusts, when he will, and in what manner he will? The Law hath been otherwise, and We beleeve will be so held, notwithstanding their Declarations.

But, This trust ought to be managed by their advice, and the Kingdom hath trusted them for that purpose: Impossible! That the same trust should be irrevocably committed to Us and Our Heirs for ever, and the same trust, and a power above that trust (for such is the power they pretend) be committed to others: Did not the People that sent them look upon them as a Body but Temporary, and dissoluble at Our Pleasure: And can it be believed, that they intended them for Our Guardians & Comptrollers in the managing of that Trust, which God and the Law hath granted to Us and Our Posterity for ever? What the extent of their Commission and Trust is, nothing can better teach them, then the Writ whereby they are met. We called them (and without that Call they could not have come together) to be Our Counsellors, not Commanders; (for however they frequently confound them, the Offices are severall) and Counsellors, not in all things, but in some things, De quibusdam arduis, &c. And they will easily finde amongst their Presidents, that Queen Elizabeth, (upon whose Time all good Men look with Reverence) committed one Wentworth, a Member of the House of Commons, to the Tower (sitting the Houle) but for proposing, That they might advise the Queen in a matter she thought they had nothing to do to meddle in: But We are trusted: and are We the onely Person trusted? And may they do what their own inclination and fury leads them to? Were not they trusted by Us, when We first sent for them; and were they not trusted by Us, when We passed them Our promise, That We would not dissolve them? Can it be presumed (and presumptions go far with them) that We trusted them with a power

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to destroy Us, and to dissolve Our Government and Authority? If the People might be allowed to make an equitable construction of the Laws and Statutes (a Doctrine avowed by them) would not all Our good Subjects swear, We never intended by that Act of continuance, that they should do what they have since done? Were they not trusted by those that have sent them? And were they trusted to alter the Government of Church and State, and to make themselves perpetuall Dictators over the King and People? Did they intend that the Law it self should be subject to their Votes, and that whatsoever they say or do, should be lawfull, because they declare it so? The Oaths which they have taken who sent them, and without taking which themselves are not capable of their place in Parliament, makes the one incapable of giving, and the other of receiving such a trust; unless they can perswade Our good Subjects, That We are the onely Supreme Head and Governour in all causes, and over all persons within Our Dominions, and yet that they have a power over Us to constrain Us to manage Our Trust, and govern Our Power according to their discretion.

The Contrivers of that Declaration tell us, that they will never allow Us (an humble and dutifull Expression) to be Judge of the Law; that belongs onely to them; they may, and must judge and declare. We all know what Power the Pope, under the Pretence of Interpreting Scriptures, and declaring Articles of Faith (though he decline the making the one or the other) hath usurped over mens consciences; and that under colour of having Power of Ordering all things for the good of mens Souls, he Entitles himself to all

the Kingdoms in the World. We will not accuse the Framers of this Declaration (how bold soever they are with us) that they incline to Popery; of which another Maxime is, That we must submit Our Reason and Understanding (and the Scripture it Self) to that Declaring Power of His: Neither will we tell them (though they have told us so) that they use the very language of the Rebels of Ireland: and yet they say those Rebels Declare, That whatsoever they do, is for the Good of the King and Kingdom. But Our Good Subjects will easily put the Case to themselves, whether, if the Papists in Ireland in truth were, or by Act or Accident had made themselves the major part of both Houses of Parliament there, and had pretended the Trust (in that Declaration) from the Kingdom of Ireland, thereupon had Voted, Their Religion and Libertie to be in danger of extirpation from a Malignant Party of Protestants and Puritanes; and therefore that they should put themselves into a Posture of defence; That the Forts & Militia of that Kingdom were to be put into the hands of such persons as they could confide in; That we were indeed trusted with the Towns, Forts, Magazines, Treasures, Offices, and People of the Kingdom, for the Good, and Safety, and best Advantage thereof. But as this trust is for the use of the Kingdom, so it ought to be managed by the Advice of both Houses of Parliament, whom the Kingdom had trusted for that purpose; it being their duty to see it discharged according to the Condition and true Intent thereof, and by all possible meanes to prevent the contrarie: We say, let all Our good Subjects consider, If that Rebellion had been plotted with this Formalitie, and those Circumstances declared to be Legall (at least, according to the equitable

equitable sense of the Law) and to be for the publike good, and justifiable by necessity (of which they were the onely Judges) whether, though they might have thought their Designe the more cunning, they would believe it the more Justifiable? Nay, let the Framers of this Declaration ask themselves, If The Evil Counsellours, The Malignant Partie, The persons ill-affected, The Popish Lords, and their Adherents should prove now, or hereafter to be a Major part of both Houses (for it hath been declared a great part of both Houses have been such, and so might have been the greater, nay, that the greater part of the House of Peers was such (and we have not heard of any of their conversions) and thereupon it hath been earnestly pressed, That the Minor part of the Lords might joyn with the Major part of the House of Commons) were we bound to consent to all such Alterations as these men should propose to us, and resolve to be for the publike good, and must the Libertie, Propertie, and Securitie of all Our Subjects depend on what such Votes should declare to be Law? Was the Order of the Militia unfit and unlawfull, whiles the Major part of the Lords refused to joyn in it (as they did two, if not three severall times, and it was never heard, before this Parliament, that they should be so, and so often pressed after a dissent declared) and did it grow immediately necessarie for the publike safetie, and lawfull by the Law of the Land, as soon as so many of the dissenting Peers were driven away (after their names had been required at the Bar, contrary to the Freedom and Foundation of Parliaments) that the other Opinion prevailed? Both the Life and Libertie of the Subject depend upon such Accidents of dayes and houres, that it is impossible for him to know his right in either? God forbid. But

But now to justifie their Invasion of Our ancient, unquestioned, undoubted Right setled and established on Us & Our Posterity by God himself, confirmed and strengthened by all possible Titles of Compact, Laws, Oaths, perpetuall and uncontradicted Custom by Our people, what have they alleadged to Declare to the Kingdom (as they say) the Obligation that lyeth upon the Kings of this Realm to passe all such Bills as are offered unto them by both Houses of Parliament? (a thing never heard of till this day) An Oath (Authority enough for them to break all theirs) that is, or ought to be taken by the Kings of this Realm, which is, as well to remedy by Law such inconveniencies the Kingdom may suffer, as to keep and protect the Laws already in being; And the form of this Oath (they say) appears upon a Record there cited, and by a Clause in the Preamble of a Statute made in the five and twentieth yeer of Edward the third.

We are not enough acquainted with Records to know whether that be fully and ingenuously cited, and when, and how, and why the severall Clauses have been inserted, or taken out of the Oaths formerly administred to the Kings of this Realm; yet We cannot possibly imagine the Assertion that Declaration makes can be deduced from the Words, or the Matter of that Oath; For, unlesse they have a power of declaring Latine, as well as Law, sure Elegerit signifieth, Hath chosen, as well as, Will chuse; and that it signifieth so here (besides the Authority of the perpetuall practice of all succeeding Ages (a better Interpreter then their Votes) is evident by the Reference it hath to Customs; Consuetudines quas vulgus elegerit, and could that be a Custom, which the people should chuse after

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this Oath taken, and should a King be sworn to defend such Customes? Besides, can it be imagined that he should be bound by Oath to passe such Laws (and such a Law is the Bill they brought to Us of the Militia) as should put the Power, wherewith he is trusted, out of himself in the hands of other men, and so devest and disable Him of all possible power to perform the great business of the Oath, which is, To protect them? If We give away all Our Power, or if it be taken from Us, We cannot protect any Man: And what discharge would it be for Us, either before God or Man, (when Our good Subjects, whom God and the Law hath committed to Our charge, shall be worried and spoiled) to say, That We trusted others to protect them, that is, to do that duty for Us, which is essentially and inseparably Our own. But that all Our good Subjects may see how faithfully these men (who assume this trust from them) desire to discharge their trust, We shall be contented to publish for their satisfaction (a matter notorious enough, but which We Our Self never thought to have been put to publish, and of which the Framers of that Declaration might as well have made use, as of a Latine Record they knew many of Our good Subjects could not, and many of themselves do not understand) the Oath it self We took at Our Coronation, warranted and injoyned to it by the Custom and Directions of Our Predecessors; and the Ceremonie of their and Our taking it, they may finde it in the Records of the Exchequer: This it is,

The Sermon being done, the Archbishop goeth to the King, and asks his willingnesse to take the Oath usually taken by his Predecessors.

The King ſheweth himſelf willing, ariſeth, and goeth to the Altar; The Archbiſhop adminiſtreth theſe Queſtions, and the King anſwers them ſeverally.

Epiſcopus. Sir, *Will you grant and keep, and by your Oath confirme to the people of* England *the Laws and Cuſtoms to them granted by the Kings of* England, *your Lawfull and Religious Predeceſſors; and namely the Laws, Cuſtoms, and Franchiſes granted to the Clergie, by the glorious King Saint* Edward *your Predeceſſor, according to the Lawes of God, the true Profeſſion of the Goſpel eſtabliſhed in this Kingdom, and agreeable to the Prerogative of the Kings thereof, and the ancient Cuſtoms of this Realm?*

Rex. I grant and promiſe to keep them.

Epiſcopus. Sir, *Will you keep Peace and godly Agreement entirely (according to your power) both to God, the holy Church, the Clergie, and the People?*

Rex. I will keep it.

Epiſcopus. Sir, *Will you (to your power) cauſe Law, Juſtice and Diſcretion in Mercy and Truth to be executed in all your Judgements?*

Rex. I will.

Epiſcopus. Sir, *Will you grant to hold and keep the Laws and rightfull Cuſtoms which the Commonalty of this your Kingdom have; and will you defend and uphold them to the honour of God, ſo much as in you lieth?*

Rex. I grant and promiſe ſo to do.

Then one of the Biſhops reads this Admonition to the King, before the people, with a loud voice.

Our Lord and King, we beſeech you to Pardon, and to Grant, and to Preſerve unto us, and to the Churches committed to our Charge all Canonicall Priviledges, and due Law and Juſtice, and that you would Protect and Defend us, as every good King, in his Kingdom, ought to be Protector and Defender of the Biſhops, and the Churches under their Government.

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The King answereth,

With a willing and devout Heart I Promise and grant my Pardon, and that I will Preserve and maintain to you, and the Churches committed to your charge all Canonicall Priviledges, and due Law and Justice, and that I will be your Protector and Defender, to my Power, by the Assistance of God, as every good King, in his Kingdom, in Right ought to Protect and Defend the Bishops, and Churches under their Government.

Then the King ariseth, and is led to the Communion Table, where he makes a solemn Oath, in sight of all the people; to observe the Premisses: And laying his hand upon the Book, saith:

The Oath.

The things which I have before promised, I shall performe and keep: So help me God, and the Contents of this Book.

Let now all the world judge, whether such Doctrine, or such Conclusions as these Men teach, can follow, or have the least pretence from this Oath.

For the Preamble of the Statute, (they cite) that tells us, That the King is bound to remedy by Law the Mischiefs and Damages which happen to His People; He is so: But is the King bound by the Preamble of that Statute to renounce His own Judgement, His own understanding, in these Mischiefs, and of those Remedies? How far forth He is obliged to follow the Judgement of His Parliament, that Declaration still confes-

ſeth to be a Queſtion: Without queſtion none can take upon them to remedy, even Miſchiefs, but by Law, for fear of greater Miſchiefs then thoſe they go about to remedy.

But We are bound in Juſtice to conſent to their Propoſalls, becauſe there is a Truſt repoſed in Us to preſerve the Kingdom, by making new Laws: We are glad there is ſo; Then We are ſure no new Laws can be made without Our conſent, and that the gentleneſſe of Our Anſwer, *Le Roy s'aviſera*, if it be no Denyall, is no Conſent, and then the Matter is not great. They will allow us yet A greater latitude of granting or denying, as We ſhall think fit, in publike Acts of Grace, as Pardons, or the like Grants of Favour: Why do they ſo? If thoſe Pardons and publike Acts of Grace be for the Publike good (which they may Vote they are) they will then be abſolutely in their own diſpoſall: But have they left us this power? they have ſure at leaſt ſhared it with us: How elſe have they got the power to pardon Sergeant-major-Generall Skippon (a new Officer of State, and a Subject, We have no authority to ſend to ſpeak with) and all other perſons imployed by them, and ſuch as have imployed themſelves for them, not onely for what they have done, but for what they ſhall do? If they have power to declare ſuch Actions to be no Treaſon, which We would not pardon, and ſuch Actions to be Treaſon, which needs no pardon, the Latitude they allow us of granting or denying of Pardons, is a Jewell they may ſtill be contented to ſuffer us to wear in Our Crown, and never think themſelves the more in danger.

All this conſidered; The Contriver of that Meſſage (ſince they will afford him no better Title) whom they are angry with, doth not conceive the people of this

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Land to be so void of common sense, as to beleeve Us (who have denied no one thing for the ease and benefit of them, which in Justice or Prudence could be asked, or in Honour and Conscience could be granted) to have cast off all care of Our Subjects good; and the Framers and Devisers of that Declaration (who have endeavoured to render Us odious to Our Subjects, and them disloyall to Us, by pretending such a trust from them) to have onely taken it up: Neither (We are confident) will they be satisfied, when they feel the Misery and the burthens which the fury and the malice of those people will bring upon them, with being told that Calamitie proceeds from evill Counsellors, whom no body can name, from Plots and Conspiracies, which no man can discover, and from Fears and Jealousies, which no man understands: And therefore, that the consideration of it be left to the Conscience, Reason, Affection, and Loyaltie of Our good Subjects, who do understand the Government of this Kingdom, We are well content.

Where will the folly and madnesse of these people end, who would have Our people beleeve, That Our absenting Our self from London (where, with Our safety, We could not stay) and the continuing Our Magazine at Hull, proceeds from the secret Plots of the Papists here, and to advance the Designes of the Papists in Ireland? But it is no wonder, that they, who can beleeve Sir John Hothams shutting Us out of Hull to be an Act of Affection and Loyalty, will beleeve that the Papists, or the Turks perswaded Us to go thither.

And can any sober man think that Declaration to be the consent of either, or both Houses of Parliament, unaltered either by fraud or force, which (after so many Thanks and humble Acknowledgement of Our gra-

cious Favour in Our Message of Jan. 20. so often and so unanimously presented unto Us from both Houses of Parliament) tells Us That the Message at first was, and (as often as it hath been since mentioned by Us) hath been a breach of Priviledge (of which they have not used to be so negligent, as in four moneths not to complain, if such a breach had been) and that the way and method of proceeding should not be proposed to them, as if We had onely Authoritie to call them together, none to tell them what they were to do, not so much as with reference to Our own Affairs: What their own Method hath been, and whither it hath led them, and brought the Kingdom, all men see; what Ours would have been, if seasonably and timely applied unto, let all men judge. We will speak no more of it.

But see now what excellent Instances they have found out to prove an Inclination, if not in Us, in some about Us, to civill war: Their going with Us to the House of Commons (so often urged, and so fully answered) Their attending on Us to *Hampton Court*; and appearing in a warlike manner at *Kingston* upon *Thames*, Our going to *Hull*, Their drawing their Swords at *York*, demanding, Who would be for the King: The declaring Sir *John Hotham* Traitor, before the Message sent to the Parliament; The Propositions to the Gentry in Yorkshire to assist Us against him, before We had received an Answer from the Parliament: All desperate Instances of an Inclination to a civill war; Examine them again: The manner and intent of Our going to the House of Commons, We set forth at large in Our Answer to their Declaration of the nineteenth of May; let all men judge. Next, Do these men themselves beleeve (to what purpose soever that Rumour hath served their turns) that there was an Apparence in warlike man-

manner at Kingston upon Thames: Do they not know, That whensoever We have been at Hampton Court, since Our first coming to the Crown, there was never a lesse Apparence, or in a lesse warlike manner then at the time they mean: We shall say no more, But that Our Apparence, in a warlike manner at Kingston upon Thames, and theirs at Kingston upon Hull, is very different. What is meant by the drawing of Swords at York, and demanding, Who would be for the King, must be inquired at London, for We believe very few in York understand the meaning of it. For Our going to Hull (which they will by no means endure shall be called a visit) whether it were not the way to prevent, rather then to make a Civill War, is very obvious: And the declaring him a Traitor, in the very Act of his Treason, will never be thought unseasonable, but by those who believe him to be a loving and loyall Subject; no more then the endeavouring to make the Gentlemen of this County sensible of that Treason (which they are, in an honourable and dutifull degree) before We received Our Answer from both Houses of Parliament: For if they had been (as We expected they would have been) sensible of that intolerable injurie offered to Us, might not We have had occasion to have used the assertion of these Gentlemen? Were We sure that Sir John Hotham, who had kept Us out, without there Order (We speak of a publike Order) would have let Us in when they had bidden him? And if they had not such a sense of Us (as the Case falls out to be) had We not more reason to make Proposition to those Gentlemen, whose readinesse and affection We or Our Posterity shall never forget?

But this unkindnesse of Hull sticks still with them, and finding Our Questions hard, they are pleased to Answer

swer us by asking us other Questions: No matter for the Exceptions against the Earle of Newcastle, (which have been so often urged, as one of their principall Grounds of their Fears and Jealousies, and which drew that Question from us) They ask us, Why, since We held it necessary that a Governour should be placed in *Hull*, Sir *John Hotham* should be refused by Us, and the Earle of *Newcastle* sent down? We answer, Because we had a better Opinion of the Earle of Newcastle then of Sir John Hotham, and desired to have such a Governour over Our Towns, (if We must have any) as should keep them for, and not against us: And if his going down were in a more private way then Sir John Hotham's, it was because We had not that Authority to make a noise, by Leavying and Billeting of Souldiers in a peaceable Time, upon Our good Subjects, as it seems Sir John Hotham carried down with him: And the Imputation which is cast by the way upon that Earle, to make his Reputation not so unblemished, as he conceived, and the World believes it to be, and, Which though it was not Ground enough for a Judiciall Proceeding, (it is wonder it was not) was yet Ground enough of Suspition, must be the Case of every Subject in England (and We wish it went no higher:) If every vile Aspersion contrived by unknown hands, upon unknown or unimaginable Grounds (which is the way practised to bring any vertuous and Deserving men into obloquie) shall receive the least credit or countenance in the World.

They tell us their Exception to those Gentlemen, who delivered their Petition to us at York, was, That they presumed to take the Style upon them of all the Gentry and Inhabitants of that County, whereas (they say) so many

ny more of as good Quality as themſelves, of that County, were of another opinion, and have ſince, by their Petition to Us, diſavowed that Act: Their Information in that point is no better then it uſeth to be, and they will finde, That neither the number, or the quality of thoſe who have, or will diſavow that Petition, are as they imagine; though too many weak perſons are miſled (which they do, and will every day more underſtand) by the Faction, Skill, and Induſtry of that true Malignant Party, of which We do, and have reaſon to complain: They ſay, they have received no Petition of ſo ſtrange a nature; What nature? contrary to the Votes of both Houſes: that is, They have received no Petition they had no minde to receive: But we told them, and we tell them again, and all Our good Subjects will tell them, That they have received Petitions (with joy and approbation) againſt the Votes of both Houſes of their Predeceſſours, confirmed and eſtabliſhed into Laws by the conſent of Us and Our Anceſtors, and allowed thoſe Petitions to carry the Style, and to ſeem to carry the Deſires of Cities, Towns, and Counties, when of either City, Town, or Countie very few known or conſiderable perſons have been privy to ſuch Petitions: Whereas in truth the Petitions delivered to Us (againſt which they except) carried not the Style of All, but Some of the Gentry and Inhabitants, and implied no other conſent, then ſuch as went viſibly along with it.

But we are all this while in a miſtake, The Magazine at *Hull* is not taken from Us: Who told you ſo? They who aſſure you (and whom, without breaking their Priviledges, you muſt believe) that Sir John Hothams ſhutting the Gates againſt Us, and reſiſting Our entrance

with armed men (though We thought it in defiance of Us) was indeed in obedience to Us and Our Authority, and for Our Service, and the Service of the Kingdom; He was to let none in, but such as came with Our Authority, signified by both Houses of Parliament (himself and they had ordered it so) and therefore he kept Us out, onely till We, or he might send for their directions. We know not whether the Contrivers of that Declaration meant that Our good Subjects should so soon understand (though it was plain enough to be understood) the meaning of the Kings Authority, signified by both Houses of Parliament: But sure the world will now easily discern in what miserable case We had by this time been (it is bad enough as it is) if We had consented to their Bill, or to their Ordinance of the Militia, and given those Men power to have raised all the Arms of the Kingdom against Us (for the Common good) by Our own Authority: Would they not (as they have kept Us from Hull) by this time have beaten Us from York, and pursued Us out of the Kingdom in Our own behalf? Nay, may not this Munition (which is not taken from Us) be imployed against Us? Not against Our Authority, signified by both Houses of Parliament, but onely to kill those ill Counsellors, the Malignant Party, which is about Us; and yet for Our good, for the publike good (they will declare it so) and so no Treason within the Statute of 25 of Edward the third, which by their interpretation hath left Us (the King of ENGLAND) absolutely lesse provided for, in point of safety, then the meanest Subject of the Kingdom; and every Subject of this Land (for whose security that Law was made) that they may know their duties, and their danger in breaking

breaking it) may be made a Traitor, when these men please to say, He is so: But do they think, that upon such an Interpretation (upon pretence of Authority of Book-Cases, and Presidents, which without doubt they would have cited if they had been to their purpose) out of which nothing can result, but confusion to King and People, will finde any credit with Our good Subjects? And that so excellent a Law (made both for security of King and People) shall be so Eluded by an Interpretation no learned Lawyer in England will at this hour (We believe) set under his hand, notwithstanding the Authoritie of that Declaration, which, We hope, shall bring nothing but infamy upon the Contrivers of it.

Now to their Priviledges: Though it be true they say, That their Priviledges doe not extend to Treason, Felony, or breach of the Peace, so as to exempt the Members from all manner of Proces and Triall, yet it doth priviledge them in the Way or Method of their Triall; the Cause must be first brought before them, and their Consent asked before you can proceed: Why, then their Priviledges extend as far in these Cases, as in any that are most unquestioned, for no priviledge whatsoever exempts them from all manner of Proces and Triall, if you first acquaint the House with it, and they give you leave to proceed by those Proces, or to that Triall: But by this Rule, if a Member of either House commit a Murther, you must by no means meddle with him, till you have acquainted that House (of which he is a Member) and received their direction for your proceeding; assuring your self, He will not stir from that place where you left him, till you return with their consent: Should it be otherwise, it would be in the power of every man, under pretence of Mur-

ther, to take one after another, and as many as he pleaſeth, and ſo conſequently bring a Parliament to what he pleaſeth, when he pleaſeth: If a Member of either Houſe ſhall take a Purſe at York (he may as probably take a Purſe from a Subject, as Arms againſt his King) you muſt ride to London to know what to do, and he may ride with you, and take a new Purſe every Stage, and muſt not be apprehended, or declared a Felon, till you have aſked that Houſe of which he is a Member: Should it be otherwiſe, it might be in every mans power, to accuſe as many Members as he would, of taking Purſes, and ſo bring a Parliament (& ſo all Parliaments) to nothing. Would theſe men be beleeved? And yet they make no doubt but every one who hath taken the Proteſtation, will defend this Doctrine with his Life and Fortune. Will not Our Subjects beleeve, That they have impoſed a pretty Proteſtation upon them, and that they had a very good end in the doing it, if it obligeth them to ſuch hazards, to ſuch undertakings: Muſt they forget or neglect Our Perſon, Honour, and Eſtate, which by that Proteſtation they are bound to defend, and in ſome degree do underſtand; and muſt they onely venture their Lives and Fortunes to juſtifie Priviledges they know not, or ever heard of before? Or are they bound by that Proteſtation to beleeve, That the Framers of that Declaration have power to extend their own Priviledges as far as they think fit, and to contract Our Rights as much as they pleaſe, and that they are bound to beleeve them in either, and to venture their Lives and Fortunes in that quarrell?

From declaring how mean a Perſon We are, and how much the Kingdom hath been miſtaken in the underſtanding of the Statute of 25. E. 3. concerning Treaſon; and that all men need not fear leavying War againſt

against us, ſo they have their Order to warrant them; they proceed, in the ſpirit of Declaring, to certifie Our Subjects in the miſtakings, which neer one hundred and fifty yeers have been received, concerning the Statute of the eleventh yeer of H. 7. cap. 1. (a Statute Our good Subjects will read with comfort) and tell them; That the ſerving of the King, for the time being, cannot be meant of Perkin Warbeck, or of any that ſhould call himſelf King, but ſuch a one as is allowed and received by the Parliament in the behalf of the Kingdom; And are we not ſo allowed? However through a dark miſt of Words, and urging their old Priviledges (which we hope we have ſufficiently anſwered, and will be every day more confuted by the actions of Our good Subjects) they conclude, That thoſe that ſhall guide themſelves by the Judgement of Parliament (which they ſay is their own) ought, whatſoever happen, to be ſecure and free from all Account and Penalties, upon the ground and equity of that very Statute. How far their own Chancellors may help them in that equitie, we know not, but (by the help of God, and that good Law) we ſhall allow no ſuch equitie.

So then, here is the Doctrine of that Declaration, and theſe are the Poſitions of the Contrivers of it.

I. That they have an abſolute power of declaring the Law, and that whatſoever they declare to be ſo, ought not to be queſtioned by Our Self, or any Subject: So that all Right and Safetie of Us and Our People muſt depend upon their pleaſure.

II. That no Preſidents can be limits to bound their Proceedings: So they may do what they pleaſe.

 III. That

III. That a Parliament may diſpoſe of any thing, wherein the King or Subject hath a right, for the publike good; That they, without the King, are this Parliament, and Judge of this Publike good; and that Our conſent is not neceſſary: So, the Life, and Libertie of the Subject, and all the good Laws made for the ſecuritie of them, may be diſpoſed of, and repealed by the Major part of both Houſes, at any time preſent, and by any wayes and means procured ſo to be; and We have no Power to protect them.

IIII. That no Member of either Houſe ought to be troubled or medled with, for Treaſon, Felony, or any other Crime, without the Cauſe firſt brought before them, that they may judge of the Fact, and their leave obtained to proceed.

V. That the Soveraign Power reſides in both Houſes of Parliament, and that We have no negative voice: So then, We Our Self muſt be ſubject to their Commands.

VI. That the leavying of Forces againſt the perſonal Commands of the King (though accompanied with his Preſence) is not leavying war againſt the King; but the leavying war againſt His Laws and Authority (which they have power to declare and ſignifie) though not againſt His Perſon, is leavying war againſt the King; and that Treaſon cannot be committed againſt His Perſon, otherwiſe then as he is intruſted with the Kingdom, and diſcharging that Truſt, and that they have a power to judge whether He diſcharge this Truſt or no.

VII. That, *If they ſhould make the higheſt Preſidents of other Parliaments their Paterns, there would be no cauſe to complain of want of modeſty or duty in them:* That is, They may Depoſe Us when they will, and are not to be blamed for ſo doing.

And now (as if the meer publiſhing of their Reſolutions,

lutions, would not onely prevail with the People, but in the instant destroy all spirit and courage in us, to preserve Our own Right and Honour) they have since taken the boldnesse to assault us with certain Propositions, which they call, The most necessary effects to all means for the removing those Jealousies and Differences between Us and Our People: That is, that We will be content to devest Our Self of all Our Regall Rights and Dignities; be content with the Title of a King, and suffer them (according to their Discretion) to govern us and the Kingdom, and to dispose of Our Children: How suteable and agreeable this Doctrine, and these Demands are to the affection of Our loving Subjects, under whose Trust these men pretend to say and do these monstrous things, and to designe, not onely the ruine of Our Person, but of Monarchy it self (which we may justly say, is more then ever was offered in any of Our Predecessours times; for though the Person of the King hath been sometimes unjustly deposed, yet the Regall Power was never before this time strucken at) We believe Our good Subjects will finde some way to let them and the World know: And from this time such who have been mis-led by their ill Counsels, to have any hand in the execution of the Militia, will see to what ends their Service is designed; and therefore if they shall presume hereafter to meddle in it, they must expect that We will immediately proceed against them as Actuall Raisers of Sedition, and as Enemies to Our Soveraign power.

We have done: And shall now expect the worst Actions these Men have power to commit against us: (Worse words they cannot give us) and We doubt not,

not, but the Major part of both Houses of Parliament, when they may come together with their honour and safety, (as well those who were surprized, at the passing of it, and understood not the Malice in it, and the Confusion that must grow by it, if beleeved, as those who were absent or involved) will so far relent the Indignity offered to us, the Dishonour to themselves, and the Mischief to the whole Kingdom, by that Declaration, that they will speedily make the foul Contrivers of it instances of their exemplarie Justice, and brand them and their Doctrine with the Marks of their perpetuall Scorn and Indignation.

FINIS.

A SERMON PREACHED TO THE HONORABLE HOVSE OF COMMONS

Assembled in PARLIAMENT,
At a publike Fast, May, 25. 1642.

By
ROBERT HARRIS, *Batchelor of Divinity and Pastor of Hanwell.* OXON.

Published by Order of that House.

PSAL. 10.

14. *Thou hast seene: for thou beholdest mischiefe, and spite to requite it with thy hand. The poore leaveth himselfe to thee. Thou art the help of the fatherlesse.*

17. *Lord, thou hast heard the desire of the humble: Thou wilt prepare their heart: thou wilt cause thy eare to heare, &c.*

LONDON,
Printed by *M. F.* for *Iohn Bartlet*, and are to be sold at the gilt Cup, neere *S. Austins* gate in *Pauls* Churchyard, *M. DC. XLII.*

BRITISH MUSEUM

TO THE HONORABLE HOVSE OF COMMONS,

now aſſembled in Parliament.



Now tender what you are pleaſed to owne: ſooner I could not, becauſe wanting time and health, *I had onely* broken notes. *I am now come as neere my ſelfe, as my notes will help mee. It was my reſolution from the firſt, to hold me to the worke in hand, the* worke of the day, *the* worke of my calling; *accordingly I made, and purſued my choice, waving all diſputes* Sacred, *or* Civill. *Things ever move beſt in their owne* Spheare: *And O that all things might ever runne in their right channell! My worke was to* Mourne, *to* Preach; *not to* Parliament-it: *and I never brought a ſadder heart to a buſineſſe. Nay,* The diviſions of Reuben *ſtill ſtick, and have left thoſe impreſſions, which will not off. I* Judg. 5. 15.

bleed ſtill in the breaches of Dying Ireland, *and in our* Home-Jealouſies. *Alas! That* Brethren, *who promiſe and purpoſe ſo well, worke and ſweat ſo hard, ſhould ſo hardly underſtand each other. There is, I feare, a* Divine diſpleaſure *in it.*

Pſal. 133. 3. *Where* Unity *is, the* bleſsing *is. The ſpirit of*

Judg. 9. &c. *Iealouſy and diviſion is a Meſſenger of wrath. And then moſt, when* All *complaine of it, and* No One *will owne it. For this* My Soule ſhall weep in ſecret; *and in* Rebeccahs *caſe, I will take up her complaint;* Why is it thus! *As for you,* Noble gentlemen, *What can I ſay now? It is wiſdome (you know) to know ones owne Compaſſe, and you are far above me. Your* Place is high, your Task great; *and yet your* ſtrength not infinit. *By* Place, *you*

Pſal. 82. *are* Gods: *and yet* Men; *you muſt* Fall, (*and may*

Quid eſt Eccleſia? Viri & mulieres. Chry. in Eph. 5. fail) like others. *Gods own* Synod (the Church) *is made up of men: and men be* Men, *in the* Greateſt Councels. *Compare them to the* Higheſt God, *their* greateſt agitations *are but as the* buſie ſweatings *of ſo many* Ants *in a* Molehill. *Your work is alſo* great. *As your* Place, *ſo your* Work *is* Gods. *Your buſineſſe lies about* Laws, *and* Orders. Order *is a* Sacred *thing.* Law, *the* work of a God. *No man can ſee, or ſay* All *in his* Law; *Sin will evade; witneſſe our* good

Laws

Laws *touching* The Lords day, Swearing, *and* Drinking. *Now (forſooth) you muſt tell us, what* Prophaneneſſe *is, what* Swearing *you meane, and when a man is* Drunken. *Nay, when a Law is with* ſome *difficulty conceived, and with* more *brought forth, it is not an eaſie thing, to teach it to* Speak plainly: *nor are men ſo happy in their expreſſions as was* S. Paul, *who wrote, nor more, nor leſſe, then we Read. I ſpeak not this in a* Diſcouraging way. Noble Spirits *know not what that meanes. Onely they know from the Poet, That it makes a man, leſſe then nothing. Laws therefore muſt be; elſe all goes to loſſe. Leave men to themſelves; each mans* luſt *will be a* Law; *each mans* Opinion, *a* Bible. *My ſpeech onely tends to this, to provoke you, and my ſelf to* prayer, *and* dependence. *He that will undertake the* work *of God, with the* wit, *and* ſtrength *of a* man, *will but* ſhame *the work, and* break *himſelf. My hope is, That you will* begin, *and* end *with God: that you will doe all in his ſtrength, and* do *his* beſt work, firſt. *Mens Conſciences are miſerably perplexed between* Command, *and* Command. *Our Congregations are as much divided, betweene* Teacher, *and* Teacher. *The concluſion in time will be,* Wee are of Chriſt, We will believe none of

2 Cor. 1.

Et neſcit remeare Leo. Claud. &c. Euripi.

1 Cor. 1. 12.

of them all. *Let me aſſure you, The caſe betwixt* Paſtor, *and* Flock *will be very ſad, if there bee not a* timely *ſettlement. But things of this nature I had rather ſpeak in* Private, *then in* Preſſe, *or* Pulpit. *And there rather to* God, *then to* Man. *I therefore reine in and betake my ſelfe with* aged Jerome *to my* Tuguriolum, *and there bleſſe God, that I dare ſleep, and can ſay, that* ought *is my* owne, *and there deplore my barren miniſtery for almoſt* twice twenty yeares, *and implore the bleſſing of* heaven *upon my* Deare Soveraigne, *and his* Great Councell. *Now the* Great Counſellor give you a right underſtanding, in all things: And the God of Peace himſelf (*he alone can do it*) give you peace, in all things, by all meanes. *So will pray*

Eſay 9.
2 Tim. 2.
2 Theſ. 3. 16.

The unworthieſt

of thoſe

From my poore Study, *June* 13. 1642.

that ſerve you in

the faith

ROBERT HARRIS.

Die Mercurii 25. Maii 1642.

IT is this day Ordered by the *Commons* now aſſembled in *Parliament*, that *M. Harris*, and *M. Obadiah Sedgwick*, who this day being the day of the publike Faſt at the intreaty of the ſaid *Commons* preached at *S. Margarets Weſtminſter*, ſhall have thanks returned them, for the great and worthy paines they have taken, and that they bee deſired to print their Sermons, and that no man preſume to print them, but ſuch as they ſhall appoint, till the *Houſe* ſhall take further Order.

H. Elſyng Cler. Parl. D. Com.

I appoint *Iohn Bartlet*, to print my Sermon.

Robert Harris.

A SERMON PREACHED TO THE Honorable Houſe of COMMONS *Aſſembled in* PARLIAMENT, At a publike FAST, *May* 25. 1642.

LUKE 18. 6,7,8.

6. *And the Lord ſaid; Heare what the unjuſt Iudge ſaith.*
7. *And ſhall not God avenge his owne Elect, which cry day and night unto him; though he beare long with them?*
8. *I tell you, that he will avenge them ſpeedily: nevertheleſſe, when the Son of man cometh, ſhall he finde faith on the earth?*

WE are in a *Parable*. A *Parable* delivers ſome excellent truth under a compariſon. That truth is now Prefixed, now Affixed; It is here *prefixed*, and it is this. *In prayer wee muſt not faint, nor flagge*. This the Point. And this is preſſed from the neceſſe, and thus is argued

ab Impari, thus. If conſtant and faithfull prayer cary it with the worſt, much more with the beſt: If with a bad man, then with our gracious *God*. This is the Summe.

The parts of the *Parable* are ordinary,

1. *A Propoſition*,
2. *A Reddition*. In both we have,
1. *Perſons repreſented*,
2. *The ſucceſſe mentioned*.

1. In the firſt part, *the Perſons* on the one ſide are,

1. *Praying*; a poore, ſhiftleſſe, friendleſſe widow, who had no advocate but miſery and importunity.

2. *Prayed to*; a ſowre, ſullen, froward peece, a man without ſenſe of *Pietie*, or *Humanity*, one who preſents as ill as may be, whether *Place* or *Perſon* be conſidered. Yet ſee, this woman prevailes with this man.

In the ſecond part you have, for *one* woman, *many* men; for one *ſtranger*, many *children*: for *occaſionall* petitions, *unceſſant ſuits*: and for a *bad Iudge*, a *good Father*, who can no more deny his *owne*, then himſelfe. If then ſhe, a woman ſo weake, overcame a man ſo harſh: what may not children ſo many, do with a Father ſo good?

2. You have the *Parable*. Our worke lies in the *Reddition*, where

1. *Our bleſſed Saviour prefaces and premiſes*, (*Heare what the unrighteous Iudge ſaith*) Heare it to your comfort; He ſpeaks ſome comfort, and (in him) God ſpeaks more.

2. *He aſſumes*, and that moſt ſtrongly, as the queſtion

queſtion ſhews; *Shall not God avenge, &c.* as if he had ſaid, It is out of queſtion, he will.

3. *He concludes.* God will *heare*, will *certainly heare*, nay, will *ſeaſonably heare*, with a *non obſtante*; notwithſtanding he is ſeemingly ſlow in his anſwers, and we certainly weak in our faith and dependance. I will ſay no more, as yet, to the words.

Something I have to ſay to you, from them; and I hold it my *happineſſe*, that I, who have no breath to ſpare, ſhall ſpeake to thoſe, who will conceive faſter, and ſee farther, then I can ſpeak.

For my *Errands*; the firſt and maine reſults from the whole, and this it is.

In point of Prayer, we muſt gather all arguments of incouragement, and never yeeld, till we have the day. Doct. 1. Col. 4 12. Rom. 15. 30.

Prayer is a maſtery, and that maſtery is a wraſtling, and wraſtle we muſt, whiles we can ſtand. When we are once drawne forth upon this ſervice, where we pitch, there wee muſt make good our ground, without flight, or fainting; as one word, in the firſt verſe here, and another in the laſt verſe, *Heb.* 10. is conceived to imply. This the Leſſon our Maſter is now teaching, and he charges it upon us as a duty in the firſt verſe. And for farther proof and incouragement, I preſent you onely with *three Arguments.*

ἐκκακεῖν. ὑποστέλλεσθαι. *Militaria verba, ut vult Euſtat. aliique.*

1. *The firſt is drawne from God*; where he gives, we may, we muſt take all incouragements. Here God gives all, as 1.

1. He offers himſelfe to us as a *Father*; as a *Father hearing prayer*, as a *Father begging prayer*, Pſal. 65. 2. Can. 2. 14.

Pſal. 141. 2. Ephes. 3. 20. as a *Father loving prayer*, as a *Father* able to exceed all prayers, needs, thoughts.

2. He binds himſelfe as much by promiſe, as us by precept. Thoſe promiſes of his are *full*, are *free*; *He is rich to all that call upon him: Every one that ſeeketh, findeth*, and ſuch like: And thoſe promiſes are made to *Chriſt*, founded on *Chriſt*, ſealed in *blood*, backt with an *Oath*.

Rom. 10. 12. Deut. 4. 7. Luke 11. 10.

Iam. 1. 6. Heb. 4. 16. & 10. 22. Ephes. 3. 12. Luke 18.

3. He commands us to beg, and that without wavering; nay with all boldneſſe, with all confidence of boldneſſe, and fulneſſe of aſſurance.

4. He armes us with Parables, experiments, and all arguments of comfort; Indeed ſuch *Topicks*, as that it is impoſſible for God to recede, if we ſtand our ground. And thus from God.

2. 2. *Next to God*, I preſent you with a *cloud of Petitioners*, who have ſtirred up themſelves, to take hold of God, and it hath taken well.

1. I begin with *Moſes*. If a man would have been diſcouraged, *Moſes* had beene the man.

Exod. 32. 10.

1. The people were ſtark naught, and paſſing froward.

2. God ſeems to take him off, and to give him a diſcharge, *Let me alone*, ſaith he.

3. He ſeems to take off all objections. *I will make of thee* (ſaith he) in ſtead of them, *a great people*.

4. He ſuſpends his anſwer, day after day, as if hee were unwilling to condeſcend. Yet *Moſes* ſtands to it. God cannot get him gone; away he will not, without his errand, his errand hee hath.

To

To him I adde *Iacob our Father*, who concludes *Vs*, as *Hoſea* ſaith. *In him God ſpake with us.* This *Iacob* knowes not what diſcouragement means. *God* ſeemed to give him his anſwer, in *Eſau's* expedition againſt him; but hee will not take it: *God* was willing to put him off; but hee will not admit of any *Put-offs*: hee ſeems to take his leave; but *Iacob*, by his leave, will not part ſo: he ſeems angry, and willing to ſhake him off; but *Iacob* holds his hold: nay, hee ſeems to cruſh him, to maime him, to begin *Eſau's* quarrell againſt him; but hee, like him in ſtory, when hee was maim'd on one hand, holds the ſhip with the other, and when hee was handleſſe, held with his teeth, whileſt breath held: So our *Champion*: Froun *God*, ſmite hee, wound hee; *Iacob* is at a point. A *Bleſſing* hee came for, and a *Bleſſing* hee will have. *I will not let thee goe*, (ſaith hee) *unleſſe thou bleſſe mee.* His limbs, his life might goe: but there is no going for *Chriſt*, without a pawn, without a bleſſing. This is the man. Now what is his ſpeed? The *Lord* admires him, and honors him to all generations. *What is thy name* (ſaith hee) *q. d. I never met with ſuch a fellow. Titles of honour are not worthy of thee. Thou ſhalt bee called, not Iacob*, a ſhepherd with men: *but Iacob, a Prince with God.* Nay not *Iacob*, a wraſtler with man: but *Iſrael*, a prevailer with *God.* 2. Hoſ. 12. 4. Gen. 32. 24. *Cyrgirus in Iuſtin.*

To theſe men, I adde one *Woman, Matth.* 15. who, like another *Gorgonia*, threatens heaven, and is (as her brother ſaid of her) *modeſtly impudent*, and invincible. Nothing can diſcourage her. 3. *Nazianz.*

Not her *Sexe*, not her *Nation*, not her *Miſery*, not her *Delayes*: but ſhee gathers ſtrength by her wounds, and comfort out of diſcouragements. Will *Chriſt* give no anſwer? Good, thinks ſhee: this is no denyall yet. Gives hee a diſcouraging anſwer? That's well, ſaith ſhee: I have obtained words, I expect deeds too: hee that opens his mouth, will open his hand alſo. Cals hee her dogge? all the better. Dogs ſome way belong to the family, ſome intereſt and right they have to ſome crumbs, to ſome ſcraps; and ſomething ſhe makes of it. You heare the Concluſion. *O woman! Great is thy faith. Bee it unto thee, as thou wilt.* I never met with ſuch a woman: have it ſhee will, and have it ſhe ſhall, and that inſtantly, (this very houre;) and that fully, ſhee's her own carver. And this is our *ſecond Argument.*

3. A third this parable furniſhes me withall. Courage in prayer drawes on importunity. Both cary it with man; much more with God. Marke the Widow. Shee ſtood in no relation to the Judge: Shee had no promiſe from him; his place and perſon promiſed little: There was little honeſty in him, and as little hope: either from or for her: yet ſhee ſcrues him up, and makes him weary of denials. *What!* a *Woman* in theſe circumſtances *Maſculine!* and *We Womaniſh!* Conſider, I beſeech you, how much is wonne, or loſt, by holding up, or letting fall our ſpirits in prayer.

Are wee confident? Then conſider, that Prayer is the ſtrength of the Creature, (for it ingages *Gods* ſtrength) & confidence is the ſtrength of

of our prayer, and of our ſelves: It doubles our ſtrength; It contributes to the Publike: It ſets *God* in the throne, nay us in a ſort: for ſo (with *Iacob*) *we reigne with God.* That made *Iacob*, *Iſrael.* Other wayes, and things might make him *Iacob:* but *Prayer* denominates him *Iſrael.* By this, hee, and wee, reigne over heaven, and earth, and cary the world in our hand; As the *Boy* at *Athens* ſometimes ſaid (I bring it onely for illuſtration) *Hee could command all Athens.* His reaſon: *Hee could doe any thing with his Mother; his Mother with his Father; his Father with that State:* So here, *Faith* can doe any thing with *Prayer*; *Prayer* with *Chriſt*; *Chriſt* with his *Father*; his *Father* with *All.* *Plut.*

But now, on the other ſide, *Fainthartednes* in prayer,

1. *Hurts us.*
2. *Robs the Publike.*
3. *Wrongs God.*

1. *For God.* It is a true *Maxime*, *True defects in the Creature come from falſly-conceited defects in the Creator.* Thence our faith failes, becauſe we have ſo low, ſo narrow, and ſo poore conceits of *Almighty God*, whoſe glory is ſo much eclipſed, as wee 'bate any thing of his *Al-ſufficiency*, and prayers *Omnipotency.* 1.

2. *For our ſelves.* Diſcouragement robs us of our ſtrength. A diſcouraged man is but halfe a man. Hee lies open to every temptation; is ſoon beaten down, and from halting ſoon turnes aſide. Either hee prayes not at all: or not conſtantly: at beſt, his prayers are fearfull, ſoon receive a check, 2. Heb. 12. 13.

and

and take their anſwer. And, as it makes *God* but halfe a *God*, and *Mans* ſelfe but halfe a *Man*, ſo

3. 3. *For others.* It is not onely wanting to the *Publick:* but it hath an ill influence upon all. The truth is, (if I may ſpeake it all at once.) It teaches *God* to *Deny: our fellow-ſouldiers* to *Fly:* (as the fearefull did in *Iſrael:* and our ſelves onely to *Object*, and to make difficulties, and in the end to *Die for feare of Dying*, *Nabal-like.*

Quis tuùm rogat, decet ni gere. Sen: Deut. 20. 8.

1. *Uſe.* 1. Before I *Exhort*, I cannot but bluſh at this baſeneſſe of ſpirit, in my ſelfe, in our nature. You are as willing as I to take ſhame to your ſelves this day, and to ſit before *God* (as *Ezra* did) *confounded.* Tell mee (I beſeech you) for the furthering of our humiliation, Tell mee. *Is not Cowardiſe bluſhfull? Will* not men rather *Die*, then heare-*Cowards?* and what is that but *Feare* and *Boldneſſe miſplaced?* And what is this but our *Temper?* who are *Daring*, where wee ſhould *Feare*; and there onely *Feare*, where wee ſhould bee *Valiant.* I inſtance in the preſent work. Wee have *Gods Paſſe*, and *Patent* for *Prayer*, and dare not plead it: and yet elſewhere preſume without *Licence.* For I demand. Have not wee as good warrant to *Pray*, as to *Curſe?* to *Bleſſe*, as to *Blaſpheme?* yet here wee feare not, wee doubt not: there wee doe nothing els. I bring the caſe neerer to our purpoſe. What thinke you? Have not wee as good warrant to beg of *God*, as *Rogues* and *Vagrants* of us? They are ſtrangers; They have no promiſe from us; none the leaſt invitation: Nay, they trouble us, they charge us, they are in a diſobedience, there

is

is Law againſt *them Asking, and us Giving:* yet ſay, doe, what you pleaſe, they will not off. Send to them; they will ſooner make your child or ſervant their ſpokeſman, then make away. Threaten them with *Stocks*, or *Officer*, or what you pleaſe; it is all one. And ſhall theſe put forth in ſuch a tempeſt, in a contrary wind, when all makes againſt them? And wee ſit ſtill, when wind, and tyde, and all is for us? when we have *Law* on our ſides, and *Goſpell* on our ſides, and all the world on our ſides? For *Prayer* ingroſſes all the *World*, *Heaven*, *Earth*, *All*. I put it yet a little farther.

Have not wee as many incouragements from *Heaven*, as from *Earth*? Is not *God* as rich as *Man*? as *able*, as *willing*, as *Free*? yet ſee our practiſe. Wee have ſuites; theſe to *God*, thoſe to *Men*. What's our deportment? With *Men* it is our work to *Strengthen* the heart; our labour to gather incouragements. Is it a man wee *Never troubled*? That is made an argument of incouragement. *I* " *never troubled him yet*, and for *Once* hee'll never deny mee. Have wee *tried* him *Often*? That is an " argument of incouragement. *Such* an one is my " *Old friend*, my *tried friend*; hee *Never failed me*; and therefore I'll to him. Is hee a *Kinſman*? That " incourages. For ſhame hee will not deny his " *Owne fleſh and bone*. Is hee a *Stranger*? why " then hee'll take it well, that I conceive better " of him, then of my owne kindred. Is he *Poore*? " Hee'll the better feele mee, and the ſooner pi- " ty mee. Is hee *Rich*? Hee may the better ſpare

" it. Thus with *men*, wee have ſtill ſomewhat to ſay, for the ſupport of hope, though they bee poore, hard, ſtrangers, men no way ingaged by Covenant, or the like.

But now when wee deale with *God* (How can wee ſpeake of it without bluſhing!) wee can doe little els then *Feare*, *Object*, *Deſpaire*. " *Sure*, " *hee doth not love mee*; *Hee will doe nothing for me*; " *well may I goe, and try*; *but it will bee to no pur-* " *poſe. I ſhall get no pardon, no power, no comfort, no* " *acceptation!*

O curſed *Vnbeliefe*! Can wee conceive hope, without promiſes? None with them? Can wee find *Plea's* for *Men*? None for *God*? Can *Poverty* help us, and not *Wealth*? *Weakneſſe*, and not *Strength*? Will *Cruelty* pity us, and not *Mercy*? not *Grace*? Bee abaſhed thus to ſet earth above heaven; men above *God*.

Yet I have not done. I cannot without horror and trembling. Put the caſe as the caſe is. What thinke you? Have wee not reaſon to believe the *God* of *Truth* rather then the *Father* of *Lyes*? Let the Devill promiſe ſafety, ſecrecy, any profit, or content in a ſinfull way; wee reſt in his Word, wee make no doubt of the ſucceſſe: All the threats and curſes in the booke of *God* cannot diſmay us. On the other ſide: Suppoſe *God* promiſes, and the Devill in the meane time threaten us: which is beleeved? All the Promiſes, Sacraments, Oaths, Performances of *God* cannot eſtabliſh us. There is nothing but *Preſuming*, when Satan promiſes: nothing but *Objecting*, when *God* promiſes. O blaſphemous

phemous Unbeliefe! How doth this sinne debase *God*! bely *God*! as the word saith; provoke *God* beyond all provocations! How angry was his Majestie with *Israel*, for this sinne? How angry with *Moses*? How angry with *Zachary*? for this in one particular; and in a lower degree. O, how low must wee cast our selves before our *God* this day, for this capitall sinne! which is so much the worse, by how much the more *Spirituall* it is, and *Anti-Evangelicall*. Seemes it a small thing to us, to make *God* worse then *man*? but we must make him worse, then the worst in *Hell*? What! Shall our unbelieving hearts not onely impute *Lying* to him, but put *Perjury* upon him also? Hath not he sworne, that *Wee shall not seeke him in vaine*? And shall we beginne and conclude in unbeliefe? Is it not enough before prayer to say *Hee will not heare*: but after prayer, when he ha's heard, to say *Ha's not heard*? as *Iobs* words sound, to some mens sense. *Iob. 9. 16.* But here let us sit downe in our confusion a while. And then let us *Advance*, and thinke it long, before wee have wip'd off this disgrace, and approv'd our valour. *Tertul.*

2. And here, what shall I entreat, but the perusall of the Text? You heare the Lesson. *We must hold out in prayer*. You heare, 2. *Use* 1.

The *Teacher*, the *onely Master* upon earth. I looke upon you, as upon S. *Lukes Theophilus*, as men grounded in the truth; and therefore willingly decline the *Common Place* of prayer, and wave old errors happily buried, with the unhappy disputes of this age. How, and in what *forme* the *Aug. haref. 57. & epist. 121. &c.*

widow petitioned I diſpute not. *Written*, or *not written, a petition* is *a petition* ſtill. The thing I am to preſſe, is a *reſolute perſeverance in prayer*. And this will need ſome preſſing. For,

1. We have a dull, baſe, feeble ſpirit, ready to receive all impreſſions of diſcouragement.

2. Next, from without we ſhall not want diſcouragements, if we will liſten to them.

Firſt, our owne guilty and unworthy hearts, (as before I intimated) will caſt a thouſand perils.

Vid. Ezr. & Nehem. Secondly, prophane ſpirits will entertaine us, as the enemies did the Church, with a thouſand ſcornes.

Thirdly, Friends (*carnall* and *ſpirituall*) will tell us, that it is all in vaine, too late, and impoſſible to prevaile.

Fourthly, Satan will roare upon us. Thou pray, O Hypocrite! Thy perſon is unwelcome, thy prayers abominable, thy heart, mouth, and hands loathſome; the pure eyes of the moſt holy God cannot but loath thee, his glorious Majeſty will confound thee.

Laſtly, The Lord himſelfe will ſometimes ſeeme an adverſary: he will hide himſelfe, when thou ſeekeſt him: run from thee as faſt as thou runneſt after him: now he will chide, now frown, now delay, now ſeeme to reject thee, and to ſcorne thy ſervices: in a word, quite to ſhake thee off, as *Naomi* ſeemed to beat off *Ruth*, when yet he deſires thy company, as ſhe *Ruths*. In this caſe thou muſt not ſhew thy ſelfe a *daſtard*, but gather ſpirit from the oppoſition.

Next

Next *the Times* call upon us. *The children are come to the birth, and there is no ſtrength to bring forth. It is the time of Iacobs trouble*, and therefore we muſt not, with *Iacobs*-children, ſit as men amazed, but make out, as the *old man* adviſed them; the rather becauſe there are ſo few, that either *will*, or *dare*, or *can* lift up one faithfull prayer. 2. Ier. 30 7. Gen. 42.

In the *third place* conſider the thing it ſelfe, I meane *Prayer*. It is our life, our ſtrength. All the world is a dead body, till God act it: and all (within and without us) lies dead till we act God by prayer: all the comfort in the creature ſleeps, till we extract it with this *Limbeck*: all our graces, nay all the *perfections of God*, till we awaken him and them. You finde it, wee feele it: you have tried what *Wit* can doe, what *Eloquence*, what *Policy*, what *Reſolution* and *Endeavor*; yet we *ſtick*. Now try another way; *Set Heaven on work*, till that move, the *earth ſtirs not*. *Set God on work*, till he act, nothing is done: and when you have won him, you have won all. Whileſt there is but creature to creature; wit to wit; created ſtrength to ſtrength created, the war is doubtfull, the iſſue uncertaine: But, when by prayer the *great God* is made, and ſo there is the *Creator* to the *creature*, and ſtrength to weakneſſe; then the victory is in ſight. My meaning is not to take you off from other meanes; onely this I ſay, that a *good Engineere* is not the worſt *Souldier*; nor a good *prayer* the worſt *Parliament-man*. Faith can doe more then wit: This brings men into the Field; but that God; and he onely ſecures the heart. 3. *Dormit fides, dormit Chriſtus, &c.* Aug. in Pſal. 25. *Numa apud* Plut. Εγὼ δὲ θεὸν,

Θάνατος, ſaid the Heathen, in his greateſt extremity; and there is our beſt Anchor-hold.

Go on in this your ſtrength, and your ſpirituall enemies ſhall melt before you, as once the Canaanites before Iſrael, and the *Gauls* before the *Germans* face. What more ſhall I ſay to you, in a way of perſwaſion? Shall I minde you of *Chryſoſtoms* argument? It is your honour, your happineſſe, that you may thus dwell in Gods preſence, and expreſſe your deſires. Do but thinke what it is to deale with great *Perſonages*, in way of petition. 1. There is time ſpent in going to them: Then more in waiting on them: After ſundry dayes waiting, we may haply receive that proud *Prelats* anſwer, *Wee are not yet at leaſure:* When we have acceſſe, we muſt be briefe, we may offend: The anſwer is doubtfull; ſometimes inſtead of *Bread*, men either give, or ſpeak *Stones*; however, no man can give *all*, to *all Petitioners*. But now when we deale with the *high God*, wee need not travell far, every place is a Sanctuary; nor need we abridge our ſelves, come when wee will, in the day, in the night: ſpeake whileſt we will, ſo long as we ſpeak his language, he will heare us at large, yea hee will help us out, and make Engliſh of that, which to our ſeeming wants ſenſe. And ſhould not this incourage us? Were they *bleſſed that ſtood continually before Solomon?* And is it not our happineſſe that wee may have *Gods eare, Gods heart, hand, face, help, all?* Or, ſhall I tell you, that Prayer is to us, what the water is to the Fiſh, the onely Element of ſafety, and

Nec vultum, nec oculorum aciem ferre, &c. Chryſ. de orãdo Deum. l. 1.

Hildebr. to *Henry* 4.

Chryſ. lib. 2. de Orat.

and our utmoſt refuge.

Truly the Lord hath reſerved divers things to this ordinance of prayer; ſome devils will not out, ſome temptations will not off, ſome obſtructions will not be removed, ſome difficulties will not be conquered, ſome mercies will not be obtained, but by prayer. What other key will unlocke the clouds in this drought? or turn about the hearts of men, in this diſtraction, but onely prayer? And who knows but that therefore God hath futured other hopes, and fruſtrated other meanes, to the intent, that he might honor this ordinance?

For *Motives* I will ſay no more. Onely give leave to tell you in few, how you ſhall hold up the heart, from fainting in the work. The way is this.

1. *Come well appointed into the field.* Aſſure the the maine point. *That your perſons are accepted*, and that you are Gods *owne*, as it is in the Parable; for, till this be reſolved, that God is yours, and you his, all particular doubts will reſolve themſelves into this. "It is true (will your heart ſay) "*God is good to his*: But am I his? His promiſes "are gracious; but doe they belong to *me*? And therefore lay that as a foundation, *I am thine*; and then it will follow, as *David* infers, *therefore ſave mee*. 1. Pſal. 119. 94.

2. *Aſſure your Prayers*, that they be acceptable. 2.

1. For the *Root*; They muſt be iſſues of *Grace*; not of wit or nature.

2. For the *Rule*; They muſt

1. *For*

1. *For matter*; beare the ſtamp of God, his precept, or promiſe.

2. *For Order*; they muſt bee tendred in the hand of a *Mediator*, the *Lord Chriſt*. And

3. *For end*; The object of prayer *Gods ſelf* muſt be the *end* thereof. And the more we ſecure both *Perſon*, and *Prayer*, the more courage we ſhall have in ſtanding it out.

3. 3. *Come well appointed:* both for
1. *Weapons*, and
2. *Company*.

1. *For company*; The more the better; whereas in other fights and fields ſometimes multitude marres all. There is a ſpeciall promiſe upon joynt prayers, *Mat.* 18. And could we ſecond one another, as *Bathſheba*, and her friends did, in her addreſſe to the King, 1 *King.* 1. I ſhould not doubt of as good an iſſue of our petitions, as ſhe found of hers.

O, That wee could meet! if not alwayes in the ſame place, at the ſame time: yet in the ſame requeſts. If one widow can do ſo much alone; Text. what might not an *army* of Children doe, if they would cloſe?

2. *As for weapons*; The Lords owne are moſt approved, and will be onely available. He is a mighty *Prince*, who will be ſerved onely with his owne. Looke how it was in the Law: *All muſt be Gods owne: The Prieſt his, the Sacrifice his, the Altar his, the Place his, All his*; to the very *knife*, and meaneſt *tooles*: ſo is it ſtill. The *Perſon* praying muſt be his *owne*, the *Prayer* his, the

Media-

Mediator his, the *Petitions his*, the *Reaſons his*, *All his*. And when you preſſe him with his own, and ſay (as *ſhe to Iudah*) *Whoſe are theſe?* he cannot de- Gen. 38.
ny himſelfe.

Being thus armed, and entred the liſts, play the men, and be victorious. There is but one thing more to be done. *Set Faith on work*, and that will be your victory.

If you aſk me, *How?*

The Anſwer is, *Pitch faith upon God.* Conſider,

1. *What he is.* Why, he is a *God*, ſaith *Chriſt*. 1.
That is all that can be ſaid. Not an Idol, that hath a dead eare, and a dry hand: Not a man, that hath but little, and can doe little, and will do leſſe: But he is

1. *A God*; that is, *Power* it ſelfe, *Wiſdome*, *Mercy*, *Goodneſſe* it ſelfe. View him well: for all in God makes for encouragement, when once we are his.

2. He is not a God ſimply, but a God in *Covenant*; and that *Covenant* is made with *Chriſt*; and by vertue of the *ſame Covenant Chriſt*, and *wee* are both heard.

3. By vertue of this *Covenant* he is *a Father*; and what will not a Father doe, an heavenly *Father* for *ſo many children?* when *all* pray, and *all* in each child prayes: for wee make to him, as the child to the breaſt; all ſpeaks, and works at once, hands, feet, mouth, all, there and here.

2. *What his promiſes be.* How *free*, how *fit*, how 2.
attempered to our exigencies, and *needs*. 1. They are made to the loweſt degree of grace, *Matth.* 5.

2. They are made to grace mingled with many wants and corruptions, to *bruiſed Reeds*.

3. 3. *What he is in his deeds.* 1. He gives us *two Mediators*; *His Sonne*, *his Spirit*. 2. Hee gives more then is asked, never leſſe. 3. He gives cheerefully. Before wee end, he begins. 4. Hee gives to many for our ſakes; maintaines a world of men, and creatures, for our uſe. And ſo long as wee ſee one of them alive, wee cannot juſtly doubt of his faithfulneſſe to us.

Eſ. 65. 24. Dan. 9.

4. *Laſtly, conſider what he is in his Parables.* Here he ſhews us what *Prayer* can doe with a *Iudge*. *Luke* 11. He tels us what *Prayer* can doe with a *Neighbour*, what with a *Father*; and infers incouragement from all.

Is he a Iudge? *A Iudge* may be overcome with importunity.

Is he a Friend? *A Friend* may be raiſed out of his bed with intreaties.

Is he a Father? And are we Fathers? and do not we feele the force of that argument? *If yee*, that are but *ſory Fathers*, *will give good things to a child: will not your heavenly Father much more?*

Now having by an eye of *Faith* thus looked upon God, in his *Perfections*, *Relations*, *Promiſes*, *Performances*, *Parables*: Gather upon God, and hold him to it, as *Iacob* did. *Didſt not thou command mee? Saidſt thou not thus unto mee?* &c. Preſſe him with his *Precept*, with his *Promiſe*, with his *Hand*, with his *Seale*, with his *Oath*, till we do ἀναιδεύεσθαι, as ſome *Greek Fathers* do boldly ſpeak: That is, (If I may ſpeak it reverently enough

nough after them) *Put the Lord out of countenance*; *Put him* (as you would ſay) *to the bluſh*, unleſſe we be Maſters of our requeſts.

O, But is not this too great an impudence? *Obj.*

There is a lawfull impudence; as there is a hurtfull baſhfulneſſe; witneſſe our *Saviour* his phraſe, *Luke* 11.8. *ἀναίδειαν.* *An.*

O, But God is a *great* God. *Obj.*

Yea, But he will pity, and heare like a *man*, and in that reſpect compares himſelfe to *man*, in theſe Parables. *An.*

O, But hee is a *Glorious Majeſty*. *Obj.*

Yea, But hee is a *Father*. And a *Kings ſon* may go as freely to his Father, as a *Beggers*. *An.*

O, But it is too late. *Ob.*

Come in the *Night*, if the *Day* be loſt. At *midnight* the neighbour heard his neighbour, *Luk.* 11. *An.*

O, But my prayers be ſimple. *Obj.*

And here is a *ſimple ſuitor* in the Parable. Art thou a *Child*? A Father accepts of ſmall, broken, imperfect ſpeeches from a child. *An.*

O, But I apprehend God as a *Iudge*. *Obj.*

The woman had to doe with a *Iudge* in the Text. Thou haſt a Mediator, and he is a *Son*, a *Son* that never ſinned, never diſpleaſed. Plead him, and then make ſupplication to thy *Iudge*, as *Iob* did. *An.*

O, But? *Obj.*

No more *O Buts*. Silence unbeliefe. Turne faith looſe. Our worke ſhould be to ſtrengthen, not to weaken our hearts: to greaten our *Faith*, not our *Feares*. And there is no temptation ſo *An.*

ſtrong, but faith will conquer it: no affliction ſo great, but faith will ſupple it: no priſon ſo ſtrait, but faith will open it: no objection ſo forked, but faith will diſſolve it: no danger ſo imminent, but faith will out-face it. *Help this, and Help all: Awaken this, and Awaken all.* Remember the Story of another Widow, 2 *King.* 4: She had little: She needed much. *Borrow* (ſaith the Prophet) *of all thy neighbours: But ſhut the doores upon thee.* It was time to ſhut the doores, when many greater veſſels muſt bee ſupplied from one little one. I ſay the like to you. *Shut the Doores:* Shut out ſenſe, ſhut out all diſcouragements, which would put faith out of countenance: And, if God fill not every veſſell, challenge him upon that his word, *Open thy mouth wide, and I will fill it.* And take this with you. *The Cruſe never ceaſed running, till there was no more room.* As elſewhere God never ceaſed bating, till *Abraham* left begging.

Pſal. 81. 10.

I have ſpoken to the *Point.* Now the *Lord* inlarge you in private. I am ſenſible of your occaſions. I am unwilling to abridge my *Worthy Brother.* And therefore I will ſay as much as I can at *Once,* to the particular following, and contract my ſelf.

The Iudge in the *Protheſis* we paſſe. The Compariſon *E Medio* imitates a mercy, in *Having Iudges.* I adde onely the *Orators* qualification, *Modò audeant quæ ſentiunt.*

Cic. pro Milon.

The *Aſſumption* comes on with great ſtrength, and holds out this to us.

Deſt. 2. *The Lord will certainly avenge his owne.*

For

For the *Termes* this may ſuffice. *His own by Election*, as it is added.

Election is either to { *Glory*, or / *Office*. Wee exclude neither: wee preſer the former. *God* hath a *Peculiar* (not a *Puccian*) *choice*. The *Number*, whether *Materially*, or *Formally* conſidered, is to him Certaine. The *Perſons* knowne. And them hee'll *Avenge*. (*Avenge*,) that is, 1. Vindicate them, and 2. Retaliate their enemies.

For proofe thus.

1. *Gods title is*, *The Avenger*. *Pſal.* 94. 1. As elſewhere, *The Protector*, *The Second*, or *Champion* of his people. 1.

So the vulgar and the 70. often in the Pſalmes read ὑπερασπιστὴς, Protector, &c.

2. *'Tis his Place*, *as Iudge*. *Gen.* 15. 14.

3. *'Tis his Prerogative*, *as Supreme*. A *Regality* inveſted in the *Deity*. *Vengeance is mine*. Unleſſe *God* iſſue out a *Commiſſion*, and give power, none muſt revenge.

4. *'Tis his Glory*. Hee's knowne by it. *Pſal.* 9. 16 He ſhines in it, and is lifted up into the throne. *Pſal.* 94. 1. Here all his *Perfections*, *Wiſdome*, *Power*, *Iuſtice*, *Truth* are *Concentrate*. That's from *Gods* ſelfe.

Next, *From his People*, *God* is moſt concern'd in all their ſufferings. 2.

1. *The Cauſe is his*: and hee's ſtruck at in it. The thing purſued in a Saint, is, *not ſinne*, nor the *Mans ſelfe*: But *God* in his *Truth* and *Graces*. Hereupon the Church intitles him to her quarrels, *Pſal.* 74. 22.

2. *Next*, *The Perſons bee his*: *his Children*.

And the Father feeles what the Child ſuffers: and whither els ſhould Children fly, but to their Father? Nay, in a ſort, by *Acceptation*, and *Interpretation*, they are *God himſelfe*. *Hee, that toucheth them, toucheth him in his tendreſt part. Zach.* 2. 8.

3. 3. *Thirdly, From their Enemies.* They have no aime in their hand. They ſtrike at *All*, with *Haman*. Yea they triumph over *God* himſelfe, when they trample upon his: as a King is ſaid to bee conquer'd, when his ſubjects bee ſubdued. Hence in Scripture, *A Nation*, and their God ſtand and fall together. 2 *King.* 28. 33. *Ier.* 48. 7. and 50. 2.

Vid. learned Mede in 1 Tim. 4. 1.

This Point (applied) is

1. *Of Private* concernment, and
2. *Of Publike* uſe.

In Private, it hath a *Threefold* proſpect.

1. 1. It lookes backward, and bids us reflect upon our ſelves. And in caſe wee have been wrongfull to the Name, Perſon, State of any of *Gods*; ſet all to *Rights* this day. 'Tis the worke of this day. 'Tis *The Faſt. Iſay.* 51. There *God* ſhewes

What is,
What is not a Faſt to him.

To hang the head for ſome houres, that's not *The Faſt.*

The Faſt is. To looſe the bands of wickednes, to undoe the heavy burdens, and to let the oppreſſed goe free, & that yee breake every yoke. Is it not &c. ver. 6. 7. Let's come home therefore to our buſineſſe. Is any *ſervant defeated*? Any *Tenant* by us *oppreſſed*?

Any

Any *Creditor defrauded?* Any *poore Christian* any way *wronged?* Let my counsell bee accepted.— *Break off your sinnes by righteousnesse, and your iniquities by shewing mercy to the poore, &c. Dan.* 4. Pay for the cure; Make satisfaction for the wrong; Compound with the *Plaintiffs*; Let them stay the suite, become mediators for you. This is *Gods* way, in the Case of *Abraham* with *Abimelech*, *Gen.* 20. of *Iob* with his *Friends*, *Iob ult.*

Give (saith God) *the man his wife: hee is a Prophet, my Prophet: Hee shall pray for thee: so thou shalt live: else thou art a dead man.* And for *Iob*; *Hee is my Servant* (saith God) you have done him wrong: Right him againe: And *Let him sacrifice: Him will I accept: you without him I accept not.*

You see the course. If you tread it, *your Fast takes, your Prayers passe:* If not, *The Iudge is on the bench; hee will Have Eye for Eye: Tooth for Tooth.* My meaning is, Hee will returne you your owne Coine; and the more silent the Patient is, the more shrill the *Wrong* will bee; as in the case of *Moses*, *Numb.* 12. 2. whilest hee is dumb, *God* speaks, whilest he is deafe, *God* heares, and stirres. And surely *Fast* wee must from all *Injustice*, or *Fast* from nothing. Better eat bread, then drinke blood, and devoure mans flesh. I referre you, in this haste, to *Iob* 31. 21. to *Exod.* 23. *v.* 23. 24. & 27. I must away.

2. This respects the time present. *Will God* avenge? *Hold yee your hands. Let wickednesse proceed from the wicked. Let not your hand bee upon him.* 2. 1 Sam. 24. 13.

him. Yea hold your *Tongues*, your *Hearts*, and bee not ſo impotent, as to returne wrath for wrath: much leſſe to band jeſts, and girds. 'Tis for children to *ſpit at one another*. Bee yee ſo *Manlike*, ſo *Kinglike*, as to doe *Beſt*, when yee heare *Woſt*: ſo *Chriſt-like*, as to *overcome all evill* with *all goodneſſe*. And in caſe you bee at any time either plai'd upon, with *David*, or trod upon with that Great *Prince*, ſay, *Non tibi, ſed Chriſto*: ſay, *'Tis before the Lord*. And, if no law will relieve you, know that you ſhall doe your ſelves no diſſervice, in making *God* your *Chancellor*.

Rejum eſt, &c.

Barbaroſſa, Non tibi, ſed Petro. V. Io. Viſin.

3. 3. For the future; This muſt fixe us on our duty, what ever the caſe bee. The matter is not what the *Worke*: but what our *Warrant* is. 'Tis certain, we ſhall meet with oppoſition in the purſuance, and performance of our Callings: Eſpecially *You*, that are more publike perſons, and have more earneſt conteſtation with open delinquents. Lugge but one ſwine, and there will bee a great outcry. But here's the *Point*. Are yee *Gods* in the Cauſe? Is the worke his? The deſigne his? your weapons his? your method his? Have you to ſhew a *warrant*, and *Commiſſion* from him? *Feare no Colours*: *Though every bricke were a Devill*: Goe on with *Luther*. Your *names*, *lives*, *poſterity* are in his hands. Hee ſpeaks to you, as *Abſolom* to his, *Feare not*: *have not I commanded you?* 2 *Sam.* 13. 28. And, when you can juſtify your proceedings to him, reply upon your owne feares, in *Nehemiah's* words, *Should ſuch a man as I flee?* I! who pretend to God! I! a Publike

like perſon! Should I fly with a whole *Corporation*, nay *Countie* on my back! Hath my Countrey intruſted mee, given mee her ſelfe? *Et Turnum fugientem hac terra videbit!* Farre bee this from *Noble Spirits*. Aſſure the Cauſe, Calling, Conſcience: and that done, Fix your viſible eye upon the *inviſible God*, as *Moſes*, and *Michaiah* did before you: and all the Glory and Majeſtie in the world will ſeeme no more to you, then it did to them; or then a poore Candle is to the brighteſt Sunne. So the firſt Uſe. Heb. 11. 27. 1 Reg. 22. 19.

2. The *ſecond* is more Publike, and it is Double.

You of Publike ranke muſt

1. *Concurre* with *God* the *Avenger*,
2. *Confide* in him.

For the firſt. The *Lord* hath taken you into Commiſſion with himſelfe; put his *Name*, his *Power* upon you. What it is I cannot determine, nor doe I meddle with your priviledges. What ever 'tis, 'tis *Gods*; 'tis of him and for him, and muſt bee managed accordingly. It ſhall bee your ſafety to frequent your commiſſion. 'Tis *Derived*, 'Tis *Limited*, yea and 'Tis *Publike* too; and muſt bee managed with a *Publike ſpirit*. Private revenge is not within your Commiſſion. That leaves a ſtaine upon a man ſome wayes innocent; witneſſe *Iehu*: And puts an innocency upon the greateſt offender; witneſſe *Abner*.

Here then all ſelfiſh affections, and private reſpects muſt be 1. ſtrained out, and *Juſtice Juſtice*, as *Moſes* ſpeaks, that is, *Pure Juſtice* without mudde,

muſt run down. *Deut.* 16.20. And 2. reſtrained in all others. And bee aſſured that you have done, and ſhall doe your ſelves greateſt right, in *Diſadopting*, and *Diſavowing* all illegall, tumultuary, ſelfe-revenging, and libellous wayes. Gods cauſe needs not mans ly, mans froth, ſplene, malice. And it ſhall bee your happineſſe to put a wide diſtance betweene *Iuſtum* and *Iuſtè*: betweene the courage of the Sonne, and the diſorder of the Souldier, with that *Old Generall*. Your revenge muſt bee publike, then yea all publike in it. *Perſon*, *Cauſe*, *Rule*, *End*, *All*; and then it will bee a Sanctuary to the innocent, a Sacrifice to the *Lord*.

Manlius. Plus eſt in imperio, quam in vitio. Florus l. 1. c. 14.

What *Iehoſhaphat* once ſaid to his *Iudges*, I ſay to you. *Let the feare of God fall upon you. Take heed; The Iudgement is Gods, not mans.* 2 *Chron.* 19.

Nothing of man muſt bee ſeene, heard, felt in this. All muſt bee *Gods*. *God* muſt bee read in your Lawes, heard in your Threats, felt and ſeene in your Executions: And then things come upon the Conſcience with power, when onely God is repreſented.

Upthen, *Yee viſible Gods*, and remember that *God* avenges by you. 1. In *Civill* cauſes. Say, what *God* would ſay; doe, what hee would doe: you are his mouth, his hand. Avenge the Widow, Relieve the Oppreſſed. And if your leiſure will not admit of *Iobs* ſearch: yet doe you admit of *Iethro's* counſell. *Diſmiſſe them timely*, when you cannot preſently diſpatch, leſt you tire them, and waſt your ſelves.

Iob 29. 16. *Exod.* 18.

2. In

2. In matters of higher Alloy: Avenge *God*, as hee ſhall avenge you. *Make lawes to fence his lawes.* Plead his right. Vindicate his truths, his name, his day. And that done, in a conformity to *God*, then in the next place,

2. *Conſide in him.* Beleeve your *Saviour. God will certainly avenge his owne*; his owne ſervants, his owne delegates, and ſubſtitutes. Hee will 1.
vindicate their name, their cauſe, their truth. Hee will bee jealous over them, when they are truly zealous for him. Reſt in this. Nay further know, 2.
God will avenge, not *Members* onely, but *Whole Churches*, and Societies, that are his: *His owne, all his owne*, whether Private, or Publike, hee will defend. And, if it ſhall pleaſe him to make us yet more his owne, and to draw us neerer to himſelfe in a cloſer Covenant, ſo that wee bee his *Ieſurun*, hee will bee to us, as once to *Iacob*, *The ſhield of our defence, the ſword of our excellency: Hee will beare us in his everlaſting armes*; as it is *Deut.* 33. more at large.

Yea hee will looke upon all the Blaſphemies, Inſolencies, Outrages, and Conſpiracies againſt this our Church, and State, and at once retaliate our Adverſaries, and juſtify our cauſe.

The Concluſion is that of the *Kings. Deale courageouſly: the Lord ſhall bee with the good.* When the Cauſe is good, and the *Heart good*, and Warrant good; *God* will bee with you, in *his Counſell* to *Direct*, in his *Power* to *Protect*, in his *Goodnes* to *Avenge.* So ſaith *The Amen*, and *faithfull witneſſe.*

3. Nay yet farther. As this muſt comfort us for our owne particular, in this our *Little Moat*: So for the publike, and the *Church* in generall. The cauſe of *Religion* is, you know, *Gods* cauſe. The cry of *Blood* belongs to his *Recognizance*. Pſal. 9. *Hee makes inquiſition for blood.* The blood of his cryes loud, and hath cryed long againſt *That Man of Sinne, and Man of blood.* Under the Fifth Seale the blood of the *Then Saints* cryed apace, *How long! &c.* That cry open'd a *Sixt* Seale; and then the *Bloody Dragon* cry'd as faſt, *O yee hills, and Mountaines cover us! &c.* Since that, ther's an Inundation of blood, that cryes from all Coaſts, and cryes more then ever. Even thy blood *O Germany*, and thine, *O France*, and thine, *O Ireland*. *God* hath ſaid, that *Hee that kils ſhall bee killed*, and that blood ſhall anſwer blood, *Revel.* 13.10. The time drawes on, and *Cry on yee bleeding Churches: Cry on yee Prophets, and Apoſtles*, in your Sackcloth, in your blood. And thou, *O England*, with thy *Cranmers, Ridlies, Bradfords*. *Cry on*, and give the *Lord* no reſt, *O yee his Saints*, whoſe blood is ſhed, till he *That's holy and true avenge your Blood*. And

Yee, O NOBLES, and much honoured Horus lib. 2. c. 15. GENTLEMEN: doe yee ſet your hands to this *Carthage*, that buſtles moſt; and this *Bloody-Beaſt*, which bites worſt, in her laſt conflict. And, when yee have done all, *Stand by the Glaſſy Sea, with your harpes ready*, till the *Lord* ſhall be pleas'd to empty the *Fifth Viall upon the throne of the Beaſt, and caſt the great mil-ſtone into that Sea of blood*.

Amen.

Amen. Even ſo come LORD IESUS; *Take to thy ſelfe thy great power, and let the blood-ſheds of the Great Whore come in remembrance before thee. Amen.*

Followes the Third, which delivers the manner how *God* delivers his.

1. *He's long ere hee begins*;

2. *Hee goes through-ſtitch*, when hee ſets in.

For words, I am loth to entertaine time with *Criticiſm's*; wee have a greater work in hand. If wee follow *Chryſoſtom's* ſenſe with the *Vulgars*, and her *Sworn-men*, and read the words *Queſtion-wiſe*, *Will hee ſuffer long?* we ſhall

1. Impute to S. *Luke* worſe language then he ſpeaks, who of the *Evangeliſts* is moſt *Attick*. And

2. Croſſe the maine ſcope, which drives at perſeverance upon delaies. If wee follow his follower *Theophylact*, and moderne writers, and render μακροθυμεῖ by μέλλει, ſampling it with the *Hebrew*, wee have our warrant. Yet [here's a difficulty. For,

How ſorts this *Slowneſſe*, with that [*Speedily*] following?

But this is no hard knot. 1. *God* may *ſeeme to us*: but is not in himſelfe *Slow*. For to be *Slow*, is to bee too late, and *God* is never ſo: 2. Againe, hee beares at firſt, yet ſmites home at laſt.

I take no pride in varying from adviſed tranſlations, and therefore pitch there.

God gives proofe of his patience, before hee proceeds to execution. He ſuffers long, before the Creature ſuffers. This is generally true. But I

So *Homer* uſes ἐῢ in *Vulcans* ſpeech to *Iuno*. Iliad. 4. & *alibi paſſim.*

muſt draw down the point to the preſent inſtance. *He ſuffers long*, (*With Them.*) *With Whom?* With *Adverſaries*, as the woman phraſed it; or *With them, whom vengeance abides*; as the *Hebrews* often couch the *Object* in the *Action*. Our *Point* then muſt run thus.

God beares long with adverſaries; with *worſt* men. He diſpenſeth not his favors equally to all: yet to all ſome. All taſte of his goodneſſe, but with a difference. Though he beare not *Ever*, yet he beares *Long* with his enemies. His *Everlaſting Name* is אל ארך אפים oppoſed to קצר אפים, *Prov.* 14.29. that is, He is not *Soone*, but *Slowly* provoked. The Apoſtle ſpeaks it roundly, *Rom.* 9. *He ſuffers with much Long-ſuffering the veſſels of wrath.*

μακροθυμος εξθυμος. ſay the LXX.

The truth of this we finde in *Perſons*, *Cities*, *Kingdomes*, and thoſe none of the beſt. But wee touch onely upon theſe particulars.

1. Looke upon the *Perſons* in their diſtance, 1. *The Provokers* are his *Owne Creatures*, who live upon him. 2. *The Provoked*, the *Higheſt Majeſty*. This were enough to tempt created patience, as hee ſaid; *Shall this dead dog raile upon my Lord the King!* What! *A Dog* upon *a King!* This requires infinite patience. 2 Sam. 16.9.

2. *Looke* upon their *Actions*, in their difference. And there it is hard to ſay whether bee greater, *Patience* or *Provocation*.

1. The wicked hate *His*, for *His ſake*, with a *Satanicall* hatred, (as *Davids* word is, *Pſal.* 38. 20.) and would deſtroy Soule and Body all at once, as that *Villain* in *Bodin* attempted upon another.

2. They

2. They cannot be ſatisfied with *One Mordecai's* fleſh: They wiſh all but *One head*, that they might diſpatch all at one ſtroke.

3. No time is long enough; no help great enough. They call in help; they beg & borrow *Curſes and Blaſpemies*, to their laſt breath, as I reade of one. Mr. Bolton's Sermon on 1 Cor. 1. 26.

4. They never relent, but write all to their merits, and wiſh they could doe more. Thus they provoke.

Now what is *Gods Patience?* Though his ſoul abhor ſin infinitely; Though he cannot go out of hearing, and ſhut his eyes, as we may, but muſt ſee and heare all; Though his name, Law and Children be more to him then all the world; Though heaven and earth ſweat under theſe provocations, and Gods owne (ſtruck downe at his foot) cry for help: Yet God *Beares*, and *Beares long*; Nay doth them *Poſitive good*; Treats with them; Fees them to be quiet, and his owne to be patient; and, when he muſt needs ſmite, gives them ſpace, takes time himſelfe, is *Long in bending his bow, and drawing forth his weapons.* And after all this, if then an *Ahab* will ſubmit, he is ready to reprieve. But this is a *Fathomleſſe-depth.* Were I in another place, I ſhould hold it needfull to ſay ſomething, by way of explication. But here it's ſufficient to mind you, That Gods *Patience* is no way *Paſſive*; Nay his *Longeſt-ſuffering* is his *Greateſt-Acting*, or enjoying of himſelfe, in all *Serenity.* and *Perfection*, and is onely grounded upon his moſt perfect nature. Rom 2. there's ἀνοχὴ, μακροθυμία χρηστότης.

1. God

1. God is *Power* it ſelfe, and therefore can beare long.

2. God is *Wiſdome* it ſelfe; and therefore forbearant.

3. *Goodneſſe it ſelfe*; and therefore ſo long-ſuffering.

And the longer he ſuffers, the more he exerciſeth and evidenceth theſe his perfections. That is the maine ground of the *Point*; whereto you may adde, if you pleaſe, theſe enſuing Particulars.

1. 1. The *Wicked*, Gods *adverſaries* are ſome way *his owne*; and that *Owneneſſe* works *Patience*. The Lord is a peece of a Father to them alſo. For hee is

A Common-Father, by Office to all;
A Speciall-Father, by Adoption to Saints;
A Singular-Father, by Nature to Chriſt.

A Prince, beſides his particular relation to his *Children*, is *Pater-Patriæ*, *Pater-familias*, and is *Good to All*; though with a difference: So here.

2. 2. Though *Chriſt* hath purchaſed a peculiar people to himſelfe, to the purpoſe of ſalvation: yet others taſt of this his goodneſſe. The world, you know, was loſt in merit, and *ipſo facto* forfeited, with all its comforts, and appurtenances. The Lord *Chriſt* hath reſtored it, and doth keep it ſtanding; and in the *Interim*, the worſt enjoy it in common with the beſt, and ſo far, fare the better for Chriſt.

3. 3. God in his moſt wiſe diſpenſation, ſees uſe of patience towards ſuch: So, he works out his

own

own praiſe, and deſigne upon his Church.

In ſhort. At *preſent* there may be ſome uſe of them; and ſo he reprieves them, as we doe ſome notorious *Felon:* and *hereafter* there may be ſome fruit come from them; and the *Ill Mother* is a while forborne for her *Fruit*, and *Venter* ſake. This is all I can ſtay to ſpeak to the point.

Now were I my ſelfe, I would commend this to *Two ſorts.*

1. *The worſt* muſt take heed of *Two Extremities.* 1.

1. *Not to Vy* with *Children*, and beare themſelves too high upon Gods love, becauſe hee beares himſelfe ſo patiently, and graciouſly towards them. No, there is a difference. *Iſaac* is the *Son of the Promiſe*, though all the *Abrahamites* have ſomething. Onely *Iehoram* the *firſtborne* muſt have the *Crowne*, and *Kingdome:* Smaller matters muſt content the reſt. All *Ioſephs* brethren taſte of his bounties; but none to *Benjamin.* As in the things there is a wide difference: (not now to be inlarged) ſo ſpecially in the Iſſue, and event. The wickeds happineſſe will take end, his leaſe will run out, *Eccl.*8.13. That *End* when it comes, comes *Swiftly*; as *Ezekiel* in his 7. chap. tels them upon another occaſion. —*The End* (ſaith he) *is Come, is Come, is Come*; and ſo ſome ten or twelve time minds them of this. And when that *Time is Come*, The Lord ſets on, *How Long*, and *How Often* he hath forborne. —*Fortie yeares long I have borne with this generation.* And —*Theſe ten times have they provoked me.* Numb.14.22. Gen.25 5,6. 2 Chron 21.3. Pſal. 95.

2. Not to charge God to bee an *hard Maſter:*

But to give him the glory, not onely of his *Iuſtice*, but of his *Patience*, and *Goodneſſe*: For even in his Executions he is ſtill beneath their demerit, beyond their deſert; and that one day they will know, though now they will not acknowledge it. But the maine is to the Saint.

2. 2. *If the worſt* muſt ſay, *God is patient*; muſt not the *Saint?* If *Sodom*, If *Babel*, If *India* muſt acknowledge his Long-ſuffering: muſt not *England?* muſt not *This?* muſt not every *Towne* and *Citie?* O ſurvey your lives, compare Gods patience with your frowardneſſe; Gods forbearance with your ſtubbornneſſe. Call to mind your follies, paſſions, infirmities, preſumptions. What anſwers you have returned upon reproofe; how many cals you have ſlighted; how many meanes you have ſcorned. In few; how many, how great, how laſting your provocations have beene. And, If *Cain*, and *Iudas* muſt yeeld God patient: Doe you ſay, *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever, becauſe hee delighteth in mercy, Mica.* 7. 18. And, if the devils themſelves thinke it worthy a ſuit, that their torment may bee deferred: muſt not we think it thankworthy, that we are thus long forborne? O, let every Towne yee looke upon, every Church yee come into, every field you walk in, every Creature you ſee living, draw from you thanks. ---*Let the houſe of Aaron ſay, His mercy endureth for ever*; Elſe had wee no *Church*. ---*Let the houſe of Iſrael ſay, His mercy endureth for ever*;

ever; Elſe had we no *State*. --- *Let every man breathing ſay*, *His mercy endureth for ever*; Elſe our Atheiſmes, Oaths, Curſes, Idols, Murders, Whoredomes, and other Abominations had long ſince ſunk us, and ſwallowed us up.

But what are *Words*, if but *Words*? Let the Meditation of this point be improved unto

Humiliation;
Repentance;
Conſolation.

1. For the firſt. Is God ſo forbearant? 1. What are we, that we ſhould be ſo haſty? What? Is he wounded in his *Name*, in his *Law*, and in his *Sons*? And muſt not we be touched in our *Dogge*? Who are we, that we cannot beare (As God, (ſhall I ſay? nay) *With God* himſelfe! Hee muſt ſmite, when we would have him; elſe wee queſtion, ſometimes his *Truth*, moſt times his *Care*.

Nay farther. Is God ſo forbearant? What have we done? Or what did wee meane, to provoke ſo *Patient a Father*? *How great is the provocation of his ſons, and daughters!* It is not, It is not (beleeve it) a *Small* thing that will *Anger this Father*. It is not a little Cloud, that will hide this *Sun*. In his anger therefore reade our ſins, and in his expreſſions his wrath. His Face, his Words, his Actions, ſpeak him angry. And *Patience* will not bee angry for *Triſles*. What? *David* hide himſelfe from his *Abſolom*? doth not ſo great a wrath argue greateſt provocation?

And is not *Our Father*, think you, *Angrie*, when he ſends a *Spirit of diviſion* amongſt us? when he

Daſhes Child againſt Child? makes a *Rod*, of a *Sword*? drawes *Blood*, and bathes his *Sword* therein? Turnes his *Children a begging*, and outs them of all? Is not here wrath? And is it not time now, to fall before him, with *Miriam*, whileſt he thus *ſpits* in our face? To *Run* with *Aaron*, when the fire is begun? To *cry* with *David*, when the *Sword* is drawne? *O Lord, ſpare Ieruſalem*, ſpare our Cities, our People: And to lament after our *Father*; as the Child doth after his loſt *Mother*. *My Father, my Father is loſt, What ſhall I doe!*

Num. 12.
Num. 16. 46.
1 Chron. 21.

2. In the next place, Let this quicken our repentance: Kindneſſe will melt a *Saul*. Should it not a *Son*? The proper iſſue of patience and kindneſſe ſhould be repentance: of *long* patience *ſpeedy repentance*.

You are Noble. I report my ſelfe to your *Iudgements*. What think you? Are not a thouſand of Oathes, and millions of Lies (to omit other provocations) enow? Is not 40. yeares provocation? nay 60? nay 80. ſufficient? Hath not God waited long, and long enough? Is it fit, think you, to make him wait longer? Is there any hope, that ought elſe will work, if *Patience* work not? Or is there any thing left, after *Patience abuſed?* "Will "not *Nineveh* riſe up in Iudgement againſt us, "and ſay, *We had but* 40. *dayes patience afforded us:* "And ſhall theſe abuſe *Twice* 40. *yeares?* Will not "the damned in hell ariſe and ſay, We were born "withall, ſome but 30. ſome but 20. yeares, and "theſe have abuſed a far longer patience? Nay, "will not the Devils themſelves come in and ſay,

We

We had not the patience of *one houre* afforded us; and ſhall theſe *Ever* bee ſpared? I beſeech you by *All the mercies of God*, by *An age of Patience*, by *A world of bleſſings*, by that your *Candor*, and *Ingenuitie*, and by all the *Endearements*, that ever paſt betwixt *Chriſt*, and your ſoules, *pitie* your ſelves, *pitie* your Countrey, *pitie* your poſterity; and bee content to bee *happy*. Fall downe in private before the *Lord*, and ſay, *O Lord*, I am aſhamed of my *Vnmannerlineſſe*. *Thou* haſt *long* knocked, and I have made thee ſtand out of doores. I can ſtand out no longer. It is infinit patience, if as yet I may live. O Turne mee, and I will now turne. I Come, I Come with all the ſtrength I have. O draw mee! Melt mee! receive mee!

3. Laſtly, Let this give us an hopefull expe- 3.
ctation of further grace. True it is, Our ſinnes are hideous. God was never more put to it by a Nation. Notwithſtanding, could wee put our ſelves into a *Poſture* for mercy, *There were yet hope in Iſrael*. For I demand. *Is God patient toward Enemies? toward Rebels?* when there's *no faſting*, *no praying*, *no reforming* thought upon? And will hee *Not meet us in the way of his judgements?* What? is hee ſo long-ſuffering toward *ſinfull Ephraim?* ſo loath to thinke of a divorce? *How ſhall I give thee up Ephraim! How ſhall I entreat thee!* And ſo ready to receive *Ephraim*, upon ſubmiſſion? *Is Ephraim my deare ſonne? &c.* And will hee not bee gracious to this *Our Ephraim*, in caſe wee come in? What! will hee plead for *Iſrael*, for *Nineveh* againſt his *Prophets?* and of a

Vid. Mic. 6. 3. Hoſ. 6. 4. & 11. 8.

Ier. 31. 20.

Iudge become an *Advocate?* As wee ſee in the caſe of *Elijah*, and *Ionah*. *Why Elijah?* (ſaith hee) Thou art not alone: There bee *Thouſands* with thee, and for mee: *Why Ionah*, doſt thou well to be ſo haſty? would'ſt thou have mee ſlay the *Child* upon the *Mother?* ſo young, ſo many? Will *God*, I ſay, thus plead for a people, when his *Prophets* cry againſt them? And will hee not bee intreated for us, when of all *Ranks* ſome, and the *Prophets* chiefly importune him? *Beare up*, Brethren, and know with whom yee have to doe. You deale with a *Father*, *The Father*, and *The God* of *Patience*. 'Tis
Eſa. 54. 7. true. Hee can bee angry. That's his Iuſtice: That's his Goodneſſe to you: But hee cannot bee long angry with his owne. 'Tis but for a *Moment*. It redounds not to the *Perſon*. 'Tis not *Penall*, but *Medicinall*. *Sinke* not under it. Onely prize patience, and abuſe it not. Hold this *Patient God* amongſt you, as *Moſes* did. Chaine him up with
Ex. 33. 16. & 34. 9. your prayers and teares, and ſay, *If wee have found grace in thy ſight, Goe not from us: Abide with us.* And then know, There is patience enough in *God* for a *Thouſand Englands*. And, if wee doe miſcary, it is not from want of *Goodneſſe* in *God*, but from want of *Grace* in us, who have a price in our hands and doe not know it. But I muſt away. The laſt thing followes.

God is ſwift in his helpe as well as ſure. When his bee once ready for help, help is at hand. So *Nahum* pleads, *cap.* 1. 2. 3. *God ſuffers*; and *God is ſwift*. I am in haſt, and cannot open the words. S. *Peter* ſaith the ſame, 2 *Pet.* 3. 9. where two things are ſpoken. 1. *What*

1. *What God is* in our conceit, *Slack.*

2. *What God* is indeed, *Seasonable*, when wee are fitted.

But is not *God slow?* *Obj.*

It is not *slownesse*, or *sluckneſſe*: For that is to *Omit an opportunity.* Hee is ever *Opportune*, and frames his pace, as there is cause. When wee bee ripe, hee is ready, hee is speedy. *An.*

Speedy, 1. In opposition to the Judge here; who is too late; and to mens opinions, who being *too short*, thinke *God too long.*

Speedy, 2. In reference to our fitnesse, and fitnesse of time. Hee is neither too early, nor too late; but observes the very *height*, *strength*, *joint*, *article* of time. Wee know not how to expresse *Moses* his ☐☐ of time. But at present wee are upon his *speedy* help. For this; doe but observe how hee represents himselfe. Ex. 12. 41. & alibi in Gen.

1. In his *gestures*, and *postures.* Hee's said, when hee is upon his peoples deliverance, to *stand up* or *arise*, to *runne*, to *fly.* 1. Vid. Hab. 3. & passim apud Prophetas.

2. In his *Expressions. Hee that Comes, will Come, and will make haste, without tarriance. Hebr.* 10. 37. In the Canticles, he comes leaping, &c.

3. In his *Performances.* Ever at, or before his day, never one houre too late. Es. 31. 5. flying, &c.

The Reason whereof is manifold.

1. If we respect *Gods* selfe. 1. He cannot mistake time: For hee is *Wisdome* it selfe, and the just measure of time. That is *Esay's* reason, *Hee is a God of Iudgement.* 2. Hee cannot faile of his aime, and end. For hee is *power* it selfe. There is nothing 1. Esa. 30.

in.

in his way, *Hee is in heaven* (ſaith *David*) *and doth whatſoever hee will*. Others muſt worke what, and when they can: *God* works when it pleaſeth him, and can doe a great deale in a little ſpace. Hee can cauſe to *Conceive*, and to *bring forth* the ſame day, *Eſay* 66. 8. 3. Hee is *goodneſſe it ſelfe*. *Goodneſſe* is his nature: and nature delights in its owne operations: it is it's life. The Sunne runnes rather then ſtand ſtill; delights more in ſhining, then in being overſhadowed. 4. Hee is *Truth*, and it is his Word, *Hee will bee found in Due time*; and his time is the *Due time*, with reſpect to our *Fitneſſe*. Read *Pſal.* 46. 1. 5.

2. 2. Adde in the ſecond place, *Gods Relation*. Hee is a Father. Relations, you know, are very active. *Saul* would riſe early to help *his ſubjects*. 1 *Sam.* 11. Fathers be rather *too haſtie*, then *too ſlow*. They are ready before their Sonnes. The child indeed thinks himſelfe fit for *Horſmanſhip*, for the *Vniverſitie*, *Marriage*, or the like: and conceives his Father *too ſlow*. But the truth is, The Father ſtayes upon his Child, and is ready before hee is ready; Eſpecially in caſes of danger. A Father runnes without legs, when the Child is hazarded: Nor is there any Beaſt, which will not fly upon death, when his young is indangered. Now the *Lord* hath not put this inclination into Creatures, and deprived himſelfe thereof, the while. *His* bee *His*, and Hee will bee *Theirs*, if it bee not long of them. Let the *prodigall* creep, and the *Father* will run. *Luke* 15.

3. 3. His Children will mind him of the time how

how it passes. Their Cry is still, *How long? Make haste.* Their *Remembrancers* joyne with them. *Esay* 62. and Christ with them. *Zach.* 1. *How long, O Lord of Hostes, wilt thou not have mercy upon Ierusalem? &c.* 12. *These, All* these sue *God* upon his *Band*, and presse the fitnesse of the time. *Dan.* 9. 2. *Psal.* 102. 13. To make end.

If meere selfe-love will force this *Iudge* out of his pace: will not love of Iustice, Mercy, Truth? Love of Christians, of *Christ*, of *Gods-selfe* quicken him? Doth not he know how soone their spirits will faint? How soone they will step forth of the way? and after halting, turne aside, upon too long delayes?

Yea, but wee see *Gods* people long defer'd. *Obj.*

It seemes long, because wee are short. A short walke is a long *journey* to feeble knees. Times are above our reach. The knots, and periods of them are in the hands of the *God of Iudgement*. When help is seasonable, his *fingers itch*, as the Mothers breast akes, when it is time the child had suck. *An.*

There is no more now to bee done, but to make this point usefull to us, and then I have done. *Uses.*

1. *Blush* we at our boldnesse, who take upon us
   1. *To Controll.*
   2. *To Confine* the *All-wise God.*

1. For the first. Who are we, that wee should sit upon our *Maker*? and say, in effect, *Here God is out. Here hee mistakes* his time? What is this but to *Charge God foolishly*, as *Iob* did not. What is this, but to *Set the Sunne by our Dyall?* This *Caesar* termes *sanctimesse* in his Souldiers. This our *Saviour* disliked 1. Ioh. 2. 4 & 7. 6. & 11. 39. 40.

diſliked in his deareſt friends. This the Phyſician blames in his Patient: Parents in their Children; you in *Vs*: if ſo bee that wee, (at ſo great a diſtance, who know ſo little of your obſtructions) ſhall charge you, here with *too much haſte*, there with *too much ſlowneſſe*.

2. 2. *As great a ſaucineſſe* it is *To Confine the Almighty*. Now he muſt help, or never. This way, or no way. By this *Parliament*, or by *No Parliament*. Stop, for ſhame. And, if you will wiſely enquire into a reaſon of *Gods* proceedings, reflect upon your ſelves, and charge the ſlowneſſe upon your owne ſoules. It is a truth, *God will bee ever himſelfe*, and hath *many ends*, in *One Worke*. But, in paſſages twixt him and us, the fault is ours, not his, if wee bee not *ſeaſonably holpen*.

Thence that in *Iſay* 30. 18. *God waits, that hee may have mercy*. *Gods Heart*, *Gods hands* are full of mercy: hee waits, being *A God of Iudgement*. (i) one, that diſpences mercy in Iudgement.

Thence his *plea*. *Iſay* 58. 1. &c. The people wondred they heard not from *God*. *Why* (ſay they) *have wee faſted? &c*. And *God* wonders, that hee heares not from them. And more fully (*Iſa*. 59. 1.) hee reſolves the Caſe. *Gods hand is not ſhortned: His eare is not deafned*. Hee is able, hee is willing to doe them help. Where is the hindrance then? *Hee* tells them, *Your ſinnes keepe good things from you*.

Thence alſo it is, That *God* ſo expoſtulates with *Ioſhua*. *cap*. 7. 10. *Vp*, (ſaith hee) *Why lieſt thou thus, and cryeſt to mee?* As if it were long of

mee,

mee, that the warre ſucceeds not. Goe, deale with thy people. *There is an accurſed thing in Iſrael.*

Thus *God* points us to our dutie, and wee muſt Act accordingly. *Iudges* 20. when the warres of the Church miſcaried, the Church inquires of *God*, with Prayers, and Teares, and Faſtings. In the like caſe we muſt doe the ſame thing. We are here upon *Gods* worke. *Things ſticke.* Comfort comes on ſlowly. Let us *Caſt Lots* with *Ioſhua*, and find out *The Achan.* Let every man lay his hand upon his heart, and ſay, Can *God* certainly helpe? Will hee ſpeedily heare? What is then the reaſon of this delay?

This is a fit queſtion for *publike*, for *private*, for *All Perſons.*

In *Publike.* Your affections (*Honoured and Beloved*) wee queſtion not. Sure your endeavours are good, your labours great. Yet muſt wee ſay with the *Prophet, The harveſt is paſt, Summer is ended, and wee are not ſaved. Ier.* 8. 20. Where is the *Let?* *Let's* put it to the *Let.*

1. *Let upon your ſelves*, & let each *Parliament man* ſay. Am I ready? Am I fit for mercy? for honor? I pretend to humiliation. I repreſent ſuch a people, ſuch a place (in their ſins) this day. Doe I humble my ſelfe? Doe I gage my heart, pray, weep, mourne alone? I pretend to Reformation. Am I my ſelfe reformed? Doe not I, who ſay others muſt not ſweare, ſweare my ſelfe? Doe not I give *Libertie* to my ſelfe, where I make *Lawes* for other? If ſo; *God* will never accept of a *good motion* from a *bad mouth*: as 1.

" as that State in Story would not.

2. *Lot upon your families.* I come hither to reforme others: But what are my *Owne Children?* my *Owne Servants?* What should *Philip* doe abroad, till he hath composed disorders at home?

3. *Lot upon your Companie, and Associates.* Say, Is there never an *Esau* amongst us? Never an *Achan* in our Tent? Never a *Ionah* in our Ship, who troubles all?

4. *Lot upon your Courses.* Aske. Whose work am I upon? *Gods?* or my *Owne?* Aske farther. (If the worke bee *Gods*, and the *Publike:*) In what *Order* doe I proceed? *Vzzah* may disturbe the whole businesse, for want of *Order.* Aske farther. In what *Manner* doe I goe on? If I presume upon the goodnesse of the Cause, or greatnesse of my strength; I may bee croſt, as *Israel* was, in that 20. of *Iudges.*

You are now before the *Lord. Weepe* with *Israel* upon these delayes, and strike the right *Veine.* Say. The *Lord* is not slow to help; but wee are slow to search, slow to reforme, slow to put our selves in a hopefull way of mercy.

This is a fit Question for us also in *Private.* We (my Brethren) runne out upon *God. He forgets. He will not bee entreated.* Wee fly upon men. They make no *Haste.* They *Spinne* out *Time,* with long orations. Were *Wee* in place, *Ireland* should not bee thus deserted; *Execution* thus furnish'd. But who is in fault? *What disorder! What disorder!* saith *Nebuchadnezzar,* when the *Disorder* was from him: So wee. *What delayes! What delayes! No help comes*

comes! O, but what saith *God*? *Vp Ioshua. Israel hath sinned. There is an Accursed thing among you.* There is cursed Pride, Unbeliefe, Covetousnesse, Coldnesse, Neutrality, in the Camp: What can be done, till this be removed? There are *Vnbeleefe Divisions*, preposterous courses *Wee Rangle* our owne worke, and are much wanting to the publike, in our prayers, and amendments. And this is that, that scoat's the businesse in publike. Nay, shall I tell you? There is that, that hinders all in publike and in private: and in short it is this. *Wee* bee not to this day *Humbled* for *Our-Own*, and *Our-Other-mens* sinnes; wee bee not *broken*, we be not *ripe* for mercy. And can wee thinke that *God* will lay *Cordials* upon *Full*, and *Foule* stomachs? That hee will skarfe our bones, before they bee set? And lappe up our sores, before they bee searcht? O it is in vaine, (as I hope *my Brother* will anon tell you, now my strength is spent.) It is in vaine, I say, for us to dreame of Comfort, till wee are better emptied and broken. Let us, I beseech you, when wee have done in *Publike*, goe to it in *Private*, and labour to see *The Plague in our owne heart*. Wee speake much of *A malignant Party*. But shall I tell you? *Our sinnes* bee the *Malignant Party*: *Yours*, and *Mine*, and those whom wee represent this day. These tye the hands of *God*, and man. These stop the eares of *God*, and the *King* against us. *Cloake* the *Lord*, and *shame* your selves, saying, I have mistaken my selfe all this while. I have accused *God*; I have accused men. I now accuse my selfe: my backwardnesse

to turne to God is it that foreſlows my comfort. This done,

3. Be we next entreated to *Coaſt* upon a *Cure*. *You are* tyred with *Working*, *We* with *Waiting*. Come we briefly to the Point. *Eſay* 21.12. *If you will enquire, enquire ye; Returne, Come.* The Prophet ſpeaks as if he were in haſte: and two things are preſently expected.

1. *We muſt be humbled.* That's *once*. Pride ſtands in Gods way. And, if we will make *Davids* prayer, we muſt make his plea. *We are poore and needy: make no tarriance.* Pſal. 40. *ult.* And this work of *ſelf-humbling* is a greater work, then I can quickly deliver. But I preſume you have beene already preſſed, or will be anon, to this work.

2. We muſt be *Reformed*. Sinne hangs in our
1. light. That puts back things, that are comming on. Let *Aaron*, and *Moſes* be never ſo willing. Let *Iſrael* be never ſo neare the *Promiſed land*: Sinne (comming betweene) will turne them round, and
2. put them back. That hinders good from comming on. Let *Iehoſhaphat* be never ſo forward in a *Reformation*: *The High-places* will not downe, if the *Peoples hearts be not prepared*, 2 *Chron.* 20. 33. I have *Cut you out your Work*. Now upon it.

Pſal 25. 1. *Look Backward*, and ſay with *David*, *O Lord pardon my ſin: it is very great.* Pardon my houſe, *It is I and my houſe, that have ſinned.* Pardon my people, the Towne and Countie, from whom I
As *Luke* 4. 23 to cure his Country is to cure himſelf. come, for whom I appeare this day, and which is my *Second-ſelf*. Weepe over them as *David* over *Ieruſalem*. Yea over the *many many* ſins I, that

ſwarm

ſwarm in this Land; and there ſtand betwixt wrath and the people: and then

2. *Look forward*, with reſpect to all your relations. As *Men*, Reſolve with *Naaman*; *I will worſhip none but the God of Iſrael.* As *Maſters*, with *Ioſhua*; *I, and my houſe will ſerve the Lord.* As *Publike Perſons*, with *David*; *Betimes I will cut off the evill doers.* At leaſt plead with *Ioſhua* 22. 20. *Did not Achan thus, and God was angry with all Iſrael?* For the Lords ſake, Forme your ſelves into a happy body and order; and having ſo done, Doe but what you can to put us all into a *Poſture* of mercy and ſafety. Let me tell you, that the *Publike pulſe beats very ill.* Though many particulars give much encouragement: yet the generality is bad enough. I will not meddle with any thing this day, but what ſhall make for the worke of the day. I leave *your* buſineſſes to another day and place. Give me leave to ſay thus much;

1. In point of *Religion*. If wee ſpeak of faith: How many be there, who have (as that *Father* ſaid) *Fidem menſtruam?* I may adde, *Neutram, Nullam?* 2. If we ſpeak of particulars: Moſt men move like the river *Arar*: backward or forward, who can tell? 3. In point of ſubjection, in this *Iubile*, & *Interval*, (as the Vulgar reckon it) no Magiſtrate, no Miniſter, no Officer, no Age is reſpected. It is with us in the Country, as it was in his Army. *All are Leaders, none Souldiers. All Teachers, none Scholars.*

Credenda.

Hilary.

Oculis in utrum partem ſtent dicari non poteſt, probably *Sanc. Caſ. de Bello Gall. l. 1.*

Alcibiades.

4. And for Laws. Whilſt you make *New*, wee break the *Old*: and whilſt you are in the *Mount*, we

we are *Dancing about a May-Pole*, or *Calfe*. I may not dwell longer.

Give mee leave to deliver my owne and the Common ſuit of the honeſt minded, to you: and I will deliver it to you in his words, Marke 9.22. *Maſter, if thou canſt doe any thing* (ſaith hee) *have compaßion on us, and help us.*

My Lords, and Maſters, If you can do any thing, *Help* us with your power (we will *Help* you with our prayers.) *Help* us with your counſell. *Help* us what you can (and what you *can by Law*, that you *Can.*) *Help* us to *honeſt Miniſters: Help* them to *Bread*, and *Books* too. *Help* them againſt the *Mighty*, that they be not forced to *Feaſt* at that *Dreadfull-table*, as it was once called, they know not whom themſelves. O! If wee could be once formed into a good people by a happy concurrence of *Our Gracious Soveraigne*, and both your *Houſes*, we could not be long in duſt and aſhes. *The Lord would ſoone* (as hee ſaith) *ſubdue our enemies under us, and come flying with healing under his wings.* Onely, if we look for ſpeedy help, we muſt ſpeed our *Repentance*, and *Reformation*, and ſo meet him, who hath promiſed to meet us. Now let the Patience of God move you, the diſtreſſes of our *Brethren* (who have nothing left, *Præter agri ſolum*, if ſo much) move you. Let the ſad diſtractions and Iealouſies at home move you. And, ſith God is ready, why ſhould wee deferre? Yet wee live: Yet hee offers himſelfe as a *Father* to us. Here he is *this day*: O let us not loſe *this day*: but *to day*, whilſt it is *to day*, before the other halfe of

Chryſ. ἐρικώδης &c. hinc & τὰ ἐρικὰ μυστήρια apud Veteres.

Pſ.81.14. Mal.4.2.

of it be ſpent, Come in, accept of mercy. And, for your encouragement, let mee conclude with a word of *Comfort*.

What? Doth God wait, to doe us a kindneſſe? Meanes he good to us at laſt? though (for ends) he forbeares a while? Bee not diſcouraged upon theſe delaies (If they be delaies.) Say with the Church, *Micah 7. I will beare the wrath of the Lord, I will wait, &c.* 3.

O, But what hope's left? *Obj.*

There is hope. There is hope. Were there not: yet order it, that there may be hope, *Lam.* 3. And then *Hearken what God will ſpeak*: for his heart and mouth *will ſpeak peace* to his *Broken people*. Provided ever that you leave him to his owne both *Times*, and *Meanes*. *An.* Pſal 85. 8.

O, But is not the time paſt? *Obj.*

Why then hath he called us hither? Put it into the hearts of his Majeſty, and this *Repreſentative-Kingdome*, to appoint this meeting? Would *he have accepted an offering at our hands*, and ſent us a word of encouragement, if he had purpoſed our deſtruction? *An.*

O, But (for the meanes,) Things are worſe and worſe. *Obj.*

No matter, if we be better and better. *An.*

O, But we are very weak! low! poore! *Obj.*

I wiſh we were worſe, in our owne ſenſe, wee are, I feare, *too good, too ſtrong, too many*. God is ſometimes troubled with *too much help*, but never with *too little*. We are ſometimes *too ſoone*, but he is never *too late*. *An.*

Ob. O, but we are put off ſtill, from day to day.

An. You are deceived. Wee are not put off: wee put off God. It ſticks there. Nay, God is already Come; we are holpen, and do live; and ſhould live more, if we could live apace to him; and live his life, the life of faith. Now is *Faiths turne and time.* Now let *The Iuſt live by his faith.* Now with *Daniel*, let us *Caſt up times*, and meet the Sunriſing; at leaſt before the day ſhut in. Grow to his earneſtneſſe: *O Lord heare; O Lord forgive; O Lord deferre not.* And then expect ſome flying meſſenger, or other, with a meſſage of comfort. Onely remember how it ſtands betwixt mother and child. Whiles the child doth but whimper in the cradle, the mother ſtirs not: But, when he takes up a note, and cryes every whit of him; hands, feet, face, all cry: then the mother flings by all; then ſhe flies and outruns her ſelf; *I come, I come, I come, my child.* I can ſay no more. My drift in all is, To beat you off (not from the *Vſe* of Gods meanes, but) from *Truſting* in them. We have too long *Idolized Parliaments, Creatures, and created abilities:* And the Lord hath purpoſely blockt us up, becauſe our eyes ſhould be onely to him. And in him *Alone* you have encouragement *enough.* He hath holpen already: He waits ſtill: He is more then a *Iudge*; He is a *Father*: Hee *can help*, Hee *will help.* His word is for us, precept, promiſe, parable: His ſervants are for us: His *Son* is for us, He is *One-of-us*, which is beyond all the encouragements yet mentioned: He is termed, in the words following, *The Son of man*, *a man of Prayer*,

Prayer, a man of Grace, the high Favourite, a man amids us, who *Gives* with the *Father*, who *Prayes* with the *Suiter*. And ſhall we yet faint! what I cannot now doe in publike, doe ye ſupply in private. *Chriſt* is freſh, his *Blood* freſh. Put your petitions into his hand, and this day beg your Lives, your Land, your King, with your *Omnipotent Prayers*. If you cannot *Speake*, *Weep*. *Fletu agitur, non affatu*. Teares pray. If you cannot weep, *Sigh*. God heares *Sighs*. If you cannot *Sigh*, *Breath*. God feeles *Breath*. *Lam.*3.56. At leaſt, let your Actions pray, your Preſence pray, your Submiſſion pray, your Afflictions pray. God heares Afflictions. *Gen.* 16. 11. Hee heares our ſtretched out hands. Do not we ſo? Doe not wee give to many a one, that ſaith nothing, but onely holds out a hand to receive? O thinke as ill as you will of your ſelves: but thinke well of God. *Pray* as you *Can Pray:* and he is a *Father*, who will make *Engliſh* of broken prayers. *Pray*, I ſay. I ſay againe *Pray*. And who knowes, but *Prayer* will *lengthen our day*, as once it did *Ioſhuahs?* I can now ſay but little in publike. The Lord enlarge us, (*You*, and *mee*) in private, and my *Learned Brother* in publike. Had God vouchſafed me more leiſure, health, enlargements, I had dealt better with and for you, but at preſent, this is all that I can doe, I ſhall be ſhort in prayer, and will not abridge my ſucceſſor.

Cum Patre datur, intercedit petitor. Aug.

Auguſt.

FINIS.

GOOD 23

NEWES

FROM

HVLL.

Being the moſt happie Diſcoverie of a terrible Plot againſt the ſaid Town; Intended by Sir *Charles Grantham*, but diſcovered by Mr. *Henry Brunker*, Sonne in law unto the ſaid Sir *Charles*.

The manner of the betraying to be by a falſe Alarum at the South Port. With the ſumme of moneys proffered Mr. *Brunker* for his truſt and conſent. And alſo the manner and meanes of the Diſcoverie.

ALSO,

The Danes Fleet diſcovered at Sea, having (as is ſuppoſed) an intent againſt this Kingdome; with the manner how VAN TRVMP the Dutch-Admirall met with them at Sea, upon the Engliſh Coaſt.

Wherein is related the manner of their Battell, and how they were put to flight.

LONDON, Printed for *J. Tompſon*, and *Andrew Coe*. *June* 15. 1642.

GOOD

NEWES

H I L L

Being the most [illegible]

The manner of [illegible] by a late

Where in is related the manner of their [illegible]

LONDON, Printed for [illegible], and [illegible]

Cod. [illegible]

Good Newes from HULL.

Bring the discoverie of a terrible Plot, to surprise and take the said Citie, also the manner and means of the complotting, the sum proffered and paid for the betraying; With the the Discovevie, and the manner thereof.



Mischief is alwayes pregnant, and can never want willing instruments to bring her unto perfection. These diseased Times, which languish in expectation of remedy, are daily fostred and made worse by new devises, and plots. Ill disposed persons will never satisfie themselves, but with the publike ruine, and all their aim is confusion and destruction. They hate peace, as sound men do a disease, and their hearts are still on fire, untill their bads conceptions are brought into action and conception. This lingring mischief was

long breeding in the breast of Sir *Charles Grantham* living within three miles of *Hull*, who had his minde been as good as his possessions, might have shined a worthy member in this our Commonwealth. But the common disease of these times had infected his blood, and now to promote his discontents, and give birth to his ill intentions, he invented this plot against the Town of *Hull*. One Mr. *Henry Brunker* a very worthy man and an ancient Souldier, was wedded unto the daughter of this Sir *Charles*, unto whom (upon what reason grounded I cannot for the present give the Reader satisfaction) Sir *Charles* neither gave countenance nor maintainance, so that the low ebbe of his fortunes, constrained him to apply himself unto Sir *John Hotham*, and under him to gain some small proportion to relieve and defend himself from present want and extremitie. He had continued long an alien to his father in Law his affection, and a stranger to his charitie, but on a suddain, it happened bevond the expectation of Mr. *Brunker* Sir *Charles* his son in Law, that Sir *Charles* with much respect and speciou

cious affection sent for him, whom formerly he could not endure within his sight. Mr. *Brunker* much admired at the change of his fathers disposition, yet willing to give satisfaction, and not to incur the censure of a contumacious and stubborn child, did attend his father in law, and according to his desire, came unto his House unto him. His welcome was as extraordinarie as the cause, both being beyond the thought of Mr. *Brunker*.

Now was the Cockatriee hatching his egges, and waited a continuall opportunitie to bring them to perfection. But after his entertainment, thus he began to open his intentions. That it was true his hand had bin for a long space close, and shut unto him, but now if he pleased to imbrace it, a way was offered unto him, whereby he might promote his decayed fortunes, and raise himself to eminencie and dignitie. Seeing you are in truft under Sir *John Hotham*, you may do what I shall propose unto you, which will be no way disadvantageous unto you, but rather prefer you to future fortunes.

The Town of *Hull* you may betray and deliver up into our hands, and for your salerie and trust in that cause, I for my part will presently allow unto you 200 *l. per annum*, and also supply you for the present with 500. l. to defray and pay your present occasions. Mr. *Brunker* seemed to consent to those his propositions, and told him that his true and faithfull service in this case should not be wanting, but that withall, he must of necessitie obtain the consent of one Mr. *John Hayly* a Scotchman, for without him nothing could be effected or performed in this case. The plot was thus farre spread, Mr. *Brunker* parted with his father for the present, the Scotchman was sent for, and had the same conditions proposed unto him. But no sooner was Mr. *Brunker* come unto *Hull*, but he immediately acquainted Sir *John Hotham* with all their discourse and conditions, who willed Mr. *Brunker* to take the salery, and still to countenance the plot. Mr. *Brunker* went again to his father in law, and by Sir *John Hothams* advice, told him he was resolved upon the Exploit, the meanes and

way

way how was the ayme of Sir *Charles* his ambition, and thus he began to plot it; That at the dead of night when Mr. *Brunker* was abroad with his Watch, about 12. of the clock, he should draw down his Watch unto the South Port, and being there immediately strike up a false alarum, as if they expected some assault; and then they while the combustion was there raised, would with all their power have opportunity to enter in at the West Port. Mr. *Brunker* seemed very well pleased with the contrivance, and first made sure of his land and moneys afterwards he related all to Sir *John Hotham*, who according to his own disposition of Goodnesse, did secure the Town from the present invasion.

Sir *Charles* being thus discovered, as you may justly conceive, was very much perplexed, but having no remedy for his anger, was enforced to satisfie himself with bare content; the Plot was discovered, the Town secured, the Actors known to be malignant Foes to the Commonwealth, and as yet Justice and Piety have taken place.

The

The *Danes* Fleet discovered at Sea, having (as it is supposed) an intent against this Kingdome.

IF it may not seem any way offensive to you, I shall present unto you, which whether you have heard of formerly or no, I cannot tell, concerning the *Danes*, who have presumed so farre upon his Majesties Coast as to come within ten leagues of his Majesties Port of *Hull*, affrighting the people there by their daily report proceeding from their own mouthes. That they were bound for *England* to give satisfaction for some wrongs done them: Whereupon the rumour being spread abroad through their their Ayres, intelligence was given to some of his Majesties Ships then at Sea, being the *Lames* and the *Rainbow*, there being with them five Merchants ships, who resolved to goe and meet them, thereby to enquire the truth of this report, but ere they came near, they perceived a small company of Dutch ships being men of War, ready provided for an incounter with the Danes, which gave them occasion of beholding the prospect: They begun the fight on Monday the 22. of May, continuing in fight the space of two houres very hotly. *Van Trump* the Dutch Admirall being then present behaved himself very valiantly, insomuch that they sunk many of the Danes ships ere it was two of the clock, when having spent much powder and shot on either party, they resolved upon parly, which continued for an hour, wherein *Van Trump* desired the perusal of their Commission, and to know whether they were bound, the ground of their intents, which being denied, they fell to it again, and continued till it was dark: then taking opportunity of the night, being very cloudy they fled, but the wind being contrary, some were driven upon the Western Coast of England.

FINIS.



24

NEW PROPOSITIONS.

Propounded by { The Earle of *Pembrooke*. The Earle of *Northumberland*. The Earle of *Essex*. And the Earle of *Holland*.

To the Lord Major, Aldermen, and Common Councell of the City in *Guild Hall*. On Saturday being the 11. day of *June*, 1642.

In the behalfe of all the Commons in *England*.

Whereunto is annexed many Remarkeable Passages

With the numbers of Horse that they have underwrit.

Together with the substance of a Letter sent from *Holland*.

Wherein is declared that there are many hundreds of Carbines, 3000 great Saddles, 300 Barrels of Powder, 8. Pieces of Ordnance, which is conceived to be bought with part of the money borrowed upon the Jewels of the Crowne, and to be transported to *England*.

Also a Declaration from both Houses of Parliament, concerning the Ordering of the *Militia*, directed to the Deputy-Lievtenants of the respective Counties throughout all *England*, and Dominion of *Wales*.

Ordered that this be Printed and Published.
Hen. Elsing, Cler. Parl. D. Com.

London, Printed by *T. Fawcet*, *June* 14. 1642.

PROPOSITIONS

New Propoſitions.

SEverall Propoſitions have lately been propounded by the Lords and Commons in Parliament to the Kings moſt Excellent Maieſty, they leaving no way unattempted, to gaine his Majeſties Royall favour, and the peace of the Kingdome, witneſſe thoſe 19. Propoſitions lately ſent to *Yorke* and preſented to His Maieſty, yet nevertheleſſe all their endeavours find a bad ſucceſſe and all their care is rewarded with diſcourteſie, for it is too apparent that His Maieſty intends to raiſe Warre againſt the Parliament, for information is given to the Houſe that ſeverall

rall Persons have endeavoured to raise Forces, promising great rewards to those that would be ayding in that service. Likewise the Lords and Commons received a Letter from *Holland*, which the Earle of *Northumberland* read in *Guild-hall*, that there is at this time at *Amsterdam* many thousands of Carabines and Pistols, three thousand great Saddles, 300 Barrels of Powder, 8. pieces of Ordnance, making ready to be sent to *England*, for this designe, and it is thought to be bought with part of the mony borrowed on the Jewels of the Crowne, likewise a Chaine of Pearle and other Jewels sent backe, money being denyed to be lent on them, by reason of the late Order made by the Parliament to the contrary.

These and the like Assurances of danger, caused the Lords and Commons now resident in Parliament to publish severall Propositions ingeneral, to all the Kingdome.

This was also the motive that induced these Noblemen to make these other propositions to this Honourable Citie, that being chiefly concerned in this businesse.

The above named Earles, comming to the Hall where the Lord Major and Aldermen, with the Common Councell of the Citie were assembled.

The Earle of *Northumberland* read those Propositions which were published by the Authority of Parliament, after which the said Earle declared upon what grounds they did proceed, and their causes of feare, which were chiefly these.

1. Because his Majesty by the perswasions of the malignant party doth endeavor to force a dissolution of the Parliament, to which end, by severall Persons, and in severall Counties, he hath endeavored to raise Armes.

2. That these forreigne preparations of Armes, purchased with the Jewels of the Crown, can portend nothing lesse then such a dangerous designe.

3. That those armed Cavaleers at Yorke committing severall outrages already on his Majesties Subiects, giving out severall threats against the Parliament, both dangerous and scandalous, is a free Declaration of their intents, what they intend to put in Act, if they once gaine strength by their supposed Forraigne supplies.

To these they added these Propositions.

1. Whether it stood not for the better security of the Citie in generall, to venture a proportionable Stocke for the maintenance of Forces to defend and secure the generall from the danger of such intended Stratagems.

2. Whether it were not much better for those that had Plate or Money to put it into a generall stocke, the faith of the whole Kingdome being ingag'd for the returne of it, then to let such Plate or Moneys be made pillage and prey to the enemies of the Kingdome.

To which Propositions they added these Reasons.

That for such Moneys or Plate so ventured if the Kingdome stood, they were assured to receive the value againe with Interest, and the rest of their estates secured, but on the contrary they could neither keepe that, nor ought else, their lives and estates running on equall hazard.

These Propositions with the Reasons were generally liked, and condiscended unto.

Likewise the said Earles declared that they have underwrit for foure hundred Horse,

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Die,

Die Sabbati 4. Junij. 1642.

IT is this day Ordered by the Lords and Commons in Parliament, That the Deputy-Lieutenants of the severall and respective Counties within the Kingdom of *England* and Dominion of Wales, who are Members of the House of Commons, be hereby required and enjoyned to be present at the dayes, and places which are, or shall hereafter be appointed by the Lord Lieutenant, or their Deputies, for the Training, Mustering, and Exercising of the Trained Bands of the said Counties, according to the authority given unto them by an Ordinance of both Houses of Parliament. And it is further Ordered, That all Deputy-Lieutenants, alwell those that are Members of the House of Commons, as others, shall give such diligent attendance upon the Lord Lieutenants Commissions, or Letters, and subscribing of the same as the service shall require; And that such as shall refuse, or neglect to doe, that their Names be certified unto us by their fellow-Deputies, or any one of them that shall or doe performe the said Service.

And it is further declared, that it is the intention of both Houses, for the better incouragement of so good a Worke, so much conducing to the safety of his Majesties person and Kingdomes that some of their Members at the times and places appointed, or to be appointed for the execution of the said Ordinance, shall be sent down to give their personall attendance upon the said Service. Ordered to be printed.

Hen. Elsinge Cler. Parl. D. Com.

FINIS.



25

THE PETITION

OF THE

Nobilitie, Gentrie, Burrows, Miniſters, and *Commons*

OF

The Kingdom of SCOTLAND,

TO

The Lords of His MAJESTIES

moſt Honourable PRIVIE

COUNCELL.

of Scotland.

LONDON:

Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.

1642.

The PETITION of the Nobilitie, Gentrie. Burrows, Miniſters, and Commons,

To the right Honourable the Lords of His Maieſties moſt Honourable Privie Councell

Humbly ſheweth,

THat whereas the Kings moſt Sacred Majeſtie His Royall Zeal and conſtant Reſolution of maintaining the true Religion, and preſerving the Laws and Liberties of theſe His Kingdoms is ſo undoubted, that to call it in queſtion after ſo many reiterated Profeſſions and Aſſeverations emitted in His Majeſties Declarations and Anſwers, with deep At-

teſtations of the dreadfull Searcher of the hearts, as witneſſe of the ſincerity of His Royall heart, could not be conſerved in any but an unchriſtian diſtruſtfulneſſe; And in us His Majeſties Subjects of this His ancient and Native Kingdom, the height of diſloyalty and ingratitude, if we ſhould harbour any ſcruple or thought to the contrary, having ſo many reall and recent evidences of His Majeſties Royall Goodneſſe, Juſtice, and Wiſdom, in ſetling and eſtabliſhing the true Religion, and the Laws and Liberties of this His Kingdom, to the full ſatisfaction of all His good Subjects: And nevertheleſſe, perceiving by His Majeſties Declarations and other Printed Papers, that foul and malicious aſperſions are caſt upon His Majeſtie, tending to brand His Sacred Perſon, and to deprave His Royall Government: And underſtanding by His Majeſties late LETTER ſent unto your Lordſhips, that His Majeſtie, out of His ſingular Goodneſſe and deſire to enjoy the hearts of His People of this His Native Kingdom, free of all jealouſies and Prejudices, hath been pleaſed to clear His Royall Intentions and Actions from thoſe Calumnious Imputations;

tations; And therefore justly challengeth from us that humble respect due to His Sacred Majestie, by so many Tyes and Titles, and so much professed and promised by us with solemn Oaths in our Nationall Covenant and Oath at His Majesties Coronation; We conceive our selves bound in dutie to God Almightie, by whose great Name we have sworn to defend and maintain the Person, Greatnesse, and Authority of our dread Soveraign as Gods Vicegerent, to the uttermost of our power, with our means and lives, in every cause which may concern His Honour, as may appear by that which by Warrant of the Act of generall Assembly we have all sworn and signed, and to our King and Countrey, and to that we ow to our Honour and Reputation, To represent to your Lordships the humble desires we have to expresse and make known to His Majestie and all the world, that we are fully satisfied and perswaded of His Majesties Royall Zeal and resolution, and that malice and detraction can not prevail to make the least impression in Our Loyall hearts of Jealousie or distrust.

And therefore we have taken the boldnesse

humbly to petition your Lordſhips for our ſelves, and in name and behalf of all others who will adhere to this our Petition, that as His Majeſtie has graciouſly condeſcended in His Letter to your Lordſhips, and printed by your Warrant, for ſatisfaction of His good ſubjects, to expreſſe His Royall goodneſſe and deſire that all grounds of jealouſie or miſtaking may be kept and removed out of the hearts of His good Subjects of this Kingdom:

So it may pleaſe your Lordſhips to think upon ſome courſe, that His Majeſtie reciprocally may be cleered and aſſured of our conſtant affection and reſolution to keep our ſolemn and Nationall Oath, and that we are not ſo unthankfull to God or to His Vicegerent, nor ſo little tender of our own honour and credit, as to forget ſo ſoon that duty incumbent to us by ſo many obligations, and ſo often promiſed by us in our foreſaid ſolemn Oaths, which are publiſhed to the view of all the world, and we are confident that in ſo doing we cannot be miſconſtrued, as if we intended any thing to the prejudice of that Brotherly and bleſſed Conjunction of the two Nations, happily united by Allegiance & loyall ſubjection

to

to one Soveraign and Head, and ſolemnly confirmed by His Majeſties own conſent, by Acts of Parliament of both Kingdoms, or to foment jealouſies and miſtakings at home amongſt our ſelves, ſeeing our deſire neither of it ſelf doth tend, nor by us is intended (as we atteſt God the ſearcher of all hearts) for any other end but for the performance of that humble dutie to our Dread and Native King, to which we conceive our ſelves ſtrictly bound by all the Tyes of Nature, Chriſtianity, and Gratitude, and therefore we doubt not but all His Majeſties good Subjects will joyn with us in this our humble and juſt deſire; and that your Lordſhips in the deepneſſe of your Wiſdoms will contribute hereto: And your Lordſhips Anſwer moſt humbly we crave.

FINIS.

PUBLIC RECORDS OFFICE

26

THE Earle of Warwickes GLORIOVS VICTORY

Over fifty Ships of the King of *Denmarkes* in the Narrow Seas.

Report thereof being made to the House of Commons by a Merchant of *London*, that came lately from *Norway*.

With an Order from the House of Commons to the Earle of *Warwicke*, that one and fifty Ships should be strongly prepared with 500 pieces of Ordnance.

Also how many hundred thousand pounds the Charge of the Navy hath amounted unto, raised out of the Bill of Tonnage and Poundage, and what the King hath received out of the same Bill.

And how the Earle of *Stamford*, the Lord *Rutham* and Sir *Arthur Haslerigg* executed the *Militia* in *Leicestershire*.

Lastly the totall summe of the money sent by the Parliament to *Munster* and *Dublin* in *Ireland*.

I. B. Cler. P.

London, Printed for *J. Horton*. *June* 15. 1642.

Earle of Warwicks
VICTORY.

Over fifty Ships of the King of Denmarks
in the Narrow Seas.

Report having been made to the House of Commons by a Member of the same, that came lately from Newcastle,

That he by Order from the House of Commons to the Earle of Warwick, that ere and fifty Ships should be strongly prepared with 500 pieces of Ordnance.

Also how many hundred thousand pounds the Citizens of the City have amounted unto, for the use of the Parliament and Kingdom, also what the King hath received out of the Lame Hill.

And how the Earle of Warwick the Lord Admiral set forth Fleeting executed the Article in every point.

Lastly the total summe of the money lent by the Parliament to Ireland and Dublin Ireland.

London, Printed for J. Hyde. June 15 1642.

The Earle of Warwicks great Victory over 50. Ships of the King of *Denmarke*, in the Narrow-Seas.

THe King of *Denmarke* understanding by the manifold information of many, that his Brother the King of great *Britaine* was disunited from the Parliament, and his indignation being highly incensed, that he was resolved to make Warre against his great Councell, and Supream Court, be-

began to assemble his Subjects, desiring their assistance to ayd his Brother in the intended Warre. And after great debate, and consultation thereabout, hee concluded immediatly to prepare certain Ships for *England*. The number of those Ships which the King of *Denmarke* had in preparation, were 100, and 50. of them already fitted on Sea, conducting with them in the said Ships many Horses and Hay, as the information thereof was reported to the house of Commons by a Merchant, that was lately come from *Norwey*. Whereupon the House of Commons without any further procrastination or detraction of any longer time Ordered incontinently, that information should be sent withall expedition to the Earle of *Warwicke*, Lord Generall for the Sea, desiring him to be very vigilant and carefull at Sea, least any suddaine and unexpected invasion might rush in upon the Kingdome.

Where-

Wherefore as ſoone as the Earle of *Warwicke* had received this particular intention from the Parliament, he preſently ſet all the ſhips in readineſſe, and began to be very cautious, ſetting ſtreight watch every night, leaſt unawares the *Denmarks* by ſome policy or Stratagem might invade the Land by night.

The ninth day of this preſent moneth the *Denmarkes* appeared in the Narrow Seas ſuperbiouſly, comming to *England* with fifty ſhips loaden with great ſtore of Ammunition, Horſe and Hay, but as ſoone as the Earle of *Warwicke* perceived his fineſſer intents, he went againſt him with one and twenty ſhips, and moſt valiantly with undanted courage let off thirty pieces of Ordnance againſt the *Denmarks*, following very couragiouſly, inſomuch that he made them almoſt recant, and turne Sayle. The *Denmarks* on the other ſide behaved themſelves bravely at the firſt encounter, and gave the Engliſh above

threescore and ten shootes, which had beene sufficient to have sunke some of our ships, but that they were placed so wisely, and craftily, that wee had a great advantage of them, because we had the Wind withall on our side. And the Lord Generall had regulated the ships in such an equall way, that at the second discharge they were compelled to turne Sayle and fly, but two of these Ships were taken: wherein there was found great store of Ammunition, and the rest escaped by flight.

If we consider how *Arminianisme* was diffused in the Church, and since the Parliament how many obstructions and pernicious obstacles have beene layd to interrupt their assiduous proceedings; all which if they be with mature deliberation seriously considered, we shall with facility and apparent and perspicuous demonstrations perceive the wonderfull mercies of Almighty God towards us. For which

we

we are bound in duty towards God to magnifie his holy and omnipotent Name, for their is nothing more odious and deteſtable to God then ungratitude, for it is a wicked inſtrument, that oftentimes cauſeth God to divert and turne away his bleſsings to a Nation. Therefore above all things let us be ſure to embrace gratitude, and offer it as an Oblation and auſpitious Sacrifice to God, glorifying him for all theſe mercies, and withall to beſeeching in our ſupplications, that he would preſerve and defend the Parliament from the malignity of all ill-diſpoſed people.

The Parliament have ſince moſt diſcreetly and judiciouſly Ordered, That a great charge of the State of the Kings Ships ſhould be forthwith taken. And withall by their appointment the Navy at Sea is made wonderfull ſtrong. For there is one and fifty ſhips under the Earle of *Warwicks* Command, with five

five hundred pieces of Ordnance, and ſet out with ſuch Ammunition, and proviſions of Armes, as hath not been ſeen, and knowne the like for number, and ſtrength ſent out by any Prince in this Kingdome by force.

The Charge whereof hath amounted to 300000 pounds which hath beene raiſed out of the Bill for Tonnage and Poundage. And alſo the King hath received 100000 pound out of the benefit of the ſame Bill ſince May was twelve Moneths.

The Earle of *Stamford*, the Lord *Rutham*, and Sir *Arthur Haſlerigg* were appointed by the Parliament to ſee the *Militia* put in execution in *Leiceſterſhire*.

The Houſe of Commons Ordered alſo that there ſhould be 10000 pound preſently ſent to *Munſter* in *Ireland*, and 6000 pound to *Dublin* to pay the Souldiers.

FINIS.





NEW ORDERS NEW,

Agreed upon by a

PARLIAMENT OF ROVND-HEADS.

Confirmed by the Brethren of the New Separation Assembled at *Round-heads-Hall* without *Cripple-Gate*.

With the great discretion of Master *Long-Breath* an upright New inspired Cobler Speaker of the House.

Avowed by *Ananias Dulman, alias Prick-eares. Cler. Parl. Round.*

London, Printed for *T. V.* 1642.

NEW ORDERS

NEW

Agreed upon by a

PARLIAMENT

OF

ROUND-HEADS.

Confirmed by the Brethren of the

New Separation Assembled at Rom-

ford-Mill without Cripple-Gate.

With the great direction of Master Love-

Preach in private New inspired Cobler

Spyder of the Hook.

Avowed by Arcadia Defence, alias Prick-ears.

Cler. Parl. Round.

London, Printed for T. C. 1648.

Two and twenty Orders agreed upon by the Parliament of Round-heads.

IN the ſpacious Theater of the Univerſe, the ſingular conditions of ſingular Perſons are directly articulated in ſome expreſſe place. Wherefore the *Round-heads*, whoſe Prickeares are longer then their Haire, have erected an Image of their own Imaginations: a Synagogue, or a convenient place conduceable to the obſcured ſecrecy of their Conventicles: and they gave a plauſible appellation to it, calling it *Round-heads* Hall. Here did the Councell of *Fooles* meet uſually, and called themſelves, *The Simple Senate of the Times*. There are ſeverall places for ſeverall Men appointed, yet I did alwaies wonder, that one ſhould be ſo long wanting: There is *Newgate* for Theeves, *Ludgate* for Debters, the *Counter* for Drunkards and miſdemeanors, *Bridewell* for Idle Perſons, *Bedlam* for Mad-Men; but I wondered extreamely there ſhould be no place appointed for *Fooles*: but the *Round-heads* have taken that into their ſerious conſideration, and leaſt a place ſhould be wanting for *Fooles*, they have built *Round-heads Hall*, wherein

they seeme to have done a great Act of Charity: for Charity begins at home.

The end, for which this Hall was built, is this; They have beene diverse times assaulted, and confronted by the Cavalier, therfore they have thought it expedient to call a Councell of their own Tribe, and either by Policy to prevent them, by Arguments to confute them, or else by strength to fortifie themselves against those Cavaliers.

They sat in forme of a new Parliament, Master *Long-breath* was speaker in the House, whose lungs were so strong, that hee would usually prate six houres together, like one of our inspired Lectures or the Lectures, which are now most in use. The Clerke of the House was *Dulman*, or Prick-eares, for what he wanted in knowledge, he had aboundant in his Eares.

Thus being conveened in this *Round-heads-Hall*, in this manner without any Order: for they say Order is prophanesse, and where no Order is, there can be no transgression upon any, and where no transgression is found, there can be no prophanesse. *Ergo*, 'tis holinesse to be without Order: They began to shew their simple Opinions, each Man at least foure houres, and after the minds of them all were knowne, and ruled by the instinct of the Spirit, they unanimously agreed to Order these things following.

Orders

Orders made by the Parliament of Round-heads, *sitting at* Round-heads-Hall *without Cripple-Gate.*

SInce the Lobs and Common Fooles aſſembled at *Round-heads Hall*, have underſtood in ſincerity the manifold diſtempers of Religion, the errors of People, and the malignity of ſome Popiſhly affected, and that they being ſenſible of the inſolency of the Cavalleers, and what imminent danger that inſolency may produce, if not prevented in time, It is therefore by them ordered.

1. Since a parity was firſt ordained by God himſelfe, and that there needeth no Order or Degree of perſons, becauſe God is equall and no reſpecter of perſons. Be it therefore ordered, that we have no King but *P.*

2. That we have no Biſhops, becauſe they are the Popes Sons, but that we ſend them either to the Tower or Tiburne.

3. That we have no Churches, for they are of a Popiſh conſtruction, and were derived firſt from Rome.

4. That we have no Bels, Organs, or Babyloniſh Timpans, for they all tend to the prophanation of Gods holy Word.

5. That we have no Croſſes, for they are meere Popery, and tend to the Confuſion and Oppoſition of Scripture: eſpecially let the ſight of Cheapeſide Croſſe be a deteſtation unto you all: and let thoſe Streets that are called Croſſes, as Red-Croſſe ſtreet, and White-Croſſe, &c. be turned otherwiſe

and

and called after the Names of ſome of our owne Family, as *Greene, Spencer, &c.* and call it rather *Green-ſtreet* then Red-Croſſe-ſtreet, &c. that thus all prophaneſſe being rooted, and extirpated from our conventions, nothing but holineſſe may remaine amongſt us.

6. That there be no tolleration of Surplices, becauſe it was the defiled Smocke of Pope *Joan*; who being great with Childe, had her Smocke made the wider, which is now commonly called a Surpleſſe.

7. That we aſſume no other Names to our ſelves but *Round-heads*, and that this *Round-heads-Hall* ſhall be our meeting place.

8. That we have no pictures of Saints, Cherubims, &c. becauſe they leade the way to Idolatry and Abomination.

9. That any *Round-head* (being Gods annoinred) may, and ſhall have authority by Us the Parliament of *Round-heads*, to Preach, teach, Pray, and Inſtruct in any place ſoever; whether it be in a Barne, Chamber, Stable, Loft, Garret, Field, Ditch, Sawpit, in Woods, or under Hedges, either by Land or Sea, without the prohibition of any Place; provided onely, That it be not taught in a Pulpit, for that tends to the advancement of Popery, therefore it is more convenient in a Tub.

10. That in our Prayers a ſingular caution be made, not to pray for the King, Queene, Prince or State: but eſpecially, not for Biſhops or Univerſities; and that it be no ſet forme of Prayer, but ſuch as the Spirit doth ſuggeſt into the heart, yea the Lords Prayer is not to be uſed amongſt us Holy ones as lawfull.

11 That

11. That Salvation be Preacht to none but *Round-heads*, becauſe we are the only Children of Grace, and to us belongeth the Kingdome: for at the latter day of judgment it ſhall be ſaid, *Come ye Round-heads, &c.* but *depart yee Rattle-heads and Cavaleers, &c.*

12. That in ſtead of Matrimony, if any Brother taketh affection to any Siſter: or if any Siſter mutually reflects her love to any Brother, they may (if they agree in the affectionate community of the Spirit) take one anothers word; without any other fooliſh circumſtance, as the Church of *England* ignorantly uſeth.

13. That in the Buriall of the Dead, Prayer is as needleſſe as ſuperfluous, and therefore no words are to be expreſſed, becauſe it is Popery to pray for the Dead.

14. That none ought to be Baptiſed, before they be fourteen years of age, and have their names written ten in the Book of the Faithfull.

15. That the *Common Prayer* is *Porrage*, and made by the *Popes* Cook, being the Rubbiſh of Babiloniſh opinions, and therefore ought not to be uſed but as *Apocrypha*.

16. That every thing be common amongſt the Brethren, one Mans Wife for another, when the candle of iniquity is extinguiſhed, and the Spirit moves, as to the Expoſition of that place in Scripture, *Increaſe and Multiply*.

17. That no kneeling at the Sacrament be allowed of, but that it ſhall be received at Night in an upper Roome, only by twelue together, ſitting all round.

18. That none ſhall weare long haire, for as Souldiers are known only by their Colours they weare;

ſo

ſo we will be known to be *Round-heads* onely by our long Eares.

19. That our Diet be very provocative, and whatſoever is effectuall to the accompliſhment of this purpoſe, that it be eſteemed as a Soveraign Antidote to expell the contagious infection of deſpaire, and very co-operative to revive our dead and fainting Spirits; becauſe they will be much weakened with ſuch holy zeale, and will want ſome lively nouriſhment; therefore let our bodies be alwaies well tempered, that our pulſes may beat hard when the fleſh riſeth.

20. That all Learning, Order, Diſcipline, and the Univerſities be abrogated from all our Brethren, as being Popery.

21. That every Yeare there ſhall be the *Round-heads* Feaſt Celebrated, a well-lung'd-long-breathed Cobler ſhall preach a Sermon ſix houres, and his Prayers two houres long, and at every Meſſe in this Feaſt ſhall be preſented a goodly Diſh of *Turnips*, becauſe it is very agreeable to our Natures; for a *Turnip* hath a round head, and the Anagram of *Puritan* is *ATURNIP*.

22. That whoſoever ſhall not agree and condeſcend to the due obſervation of each particular Order by us here eſtabliſht, they ſhall be held as the malignant party, enemies to the State of the *Round-heads*, and worthy to be renounced, ſuſpended, or excommunicated, and never to be re-admitted into the Society of the Brethren.

FINIS.

Charles R.

OVr Will and Command is, and We doe hereby authoriſe you forthwith to Print, Publiſh, and diſperſe, a Certaine Booke, Intituled, *A Collection of the Petitions of divers Counties of this Our Kingdome, Subſcribed by the* Gentry, Miniſters, *and* Freeholders *of thoſe Counties, on behalfe of* Epiſcopacy, *the* Liturgy, *and* Church Government, *and for the eſtabliſhing Our* Rights, *and the Libertie of the Subject.* And for ſo doing, this ſhall be your Warrant.

Given at Our Court at Yorke, the 20th. *of May,* 1642.

28.

A COLLECTION OF SVNDRY PETITIONS Presented to the KINGS Most excellent Majestie.

AS ALSO

To the two most Honourable Houses, now assembled in PARLIAMENT.

AND OTHERS,

Already signed, by most of the Gentry, Ministers, and Free-holders of several Counties, in behalfe of Episcopacie, Liturgie, and Supportation of Church-Revenues, and suppression of subjection.

Collected by a faithfull Lover of the Church, for the comfort of the dejected Clergy, and all moderatly affected Protestants.

Published by his Majesties speciall Command.

Ezek. 34. 18, 20, 21, 22, 23, 24.

Seemeth it a small thing unto you to have eaten up the good pasture, but you must tread downe with your feet the residue also. Therefore thus saith the Lord God, Because ye have thrust with side and with shoulder, and pushe all the diseased with your hornes, till you have scattered them abroad; therefore will I save my flock, and they shall be no more a prey; and I will judge betweene Cattell and Cattell. And I will set up one Shepheard over them, and he shall feede them, even my servant David; he shall feed them, and he shall be their Shepheard. I the Lord will be their God, and my servant David a Prince among them. I the Lord have spoken it.

Printed for William Sheares, 1642.



The Collector to the Reader.

READER,

LEt mee put thee in mind (as these times doe mee) of a speciall Law in (that singular Patterne of a well composed State) *Sparta*. So sensible were they of the ill effects of Innovations in Government, that who ever proposed a new Law, presented himselfe with a Halter about his neck, his Head paid the trespasse of a new invented Prejudice. But oh; *Quantum mutantur Tempora, quantum nos*, So rare a gift have the illuminated fancies of this all-knowing age, That old women without Spectacles can discover Popish plots, young men and prentizes assume to regulate the Rebellion in *Ireland*, Sea-men and Marriners Reforme the House of Peers, Poore men, Porters, and Labourers spy out a malignant party, and discipline them; The countrey clouted-shoe renew the decayed trade of the Citie. The Cobler patch up a Religion, & all these petition for a translation, both of Church and State, with so little feare of the Halter, that they would thinke themselves neglected, if they had not thanks for their care of the Re-publicke; only he that desires the ratification of an old Law, or of a long setled Ecclesiastick Government, lookes as if the Halter were his share; And though there be thirty thousand hands subscribed to it; 'Tis ods, not one of all those dares preferre a Petition to that purpose: *Oh! Quis pudor quod non praestet fides quod praestitit infidelitas.* Oh! what a shame is it that an ignorant Seperatist shall covertly draw Subscribers out of blind zeale to loose papers, and those to be annext to some *Embryon* yet unhatcht, and delivered in the name of a County, with confidence, when a Knight of a shire shall perhaps smother the true child, and dares not owne it. That a few Innovators shall be able to summon to *Blackheath, South-warke*, and *Saint-georges* his fields thousands of credulous people, with implicite faiths, to goe along with Petitions, shall be shewed them when they come there, for the alteration of Lawes, and Government: and the Resolutions of an assizes or Sessions of Justices, published in all Parishes, signed by all the Free-holders of a County for the supportation of Lawes and Government, shall not produce one Patriot to present the unanimous desires of a County: yet it fals out often; so when single hearted men are encounter'd by a faction, each man thinkes he stands alone unassured of a second; when ten

ten of the other confederated make more noyse then 10000. silent men. Episcopacy and Lyturgie are both legally planted, at this time both violently assaulted: The question is, whether the battery, or the defence be the stronger: the one side charges furiously; the other suffers silently, patiently, and a reserved strength oft masters a violent: But each orthodox sonne of the Church thinkes himselfe in *Eliahs* case, that hee alone is left of all the Prophets, and alas, what can hee doe? And perhaps thou my Reader art one of those, *Courage man*; the same God that taught him to know, he had reserved seven thousand, that had never bowed their knees to *Baall*, when he opens thy eyes, can shew thee not seven, but seventy times seven thousand true Protestants, that will lend their hands and hearts to uphold that Apostolicke order, this blessed forme of divine service. The businesse is, 'tis a hard time, every man's afraid to breake his shins by being foremost: But the Ice is broke already. This Collection of these many sleeping Petitions wil shew every County that the way is open: And since noise and number are taken into consideration, the forwardnesse of the Assaylants will, I beleeve, put shame upon the Defendants to be so farre behind. The Iudges being honourable, and impartially receiving the arguments on both sides, I presume none will discover a distrust of a faire acceptance, or betray a Trust (out of a personall respect) by detayning such Petitions, as the Counties have committed into their hands. If all such as are already signed see the light, I am sure this volume will be a large one, and the Number, and quality of the Defendants, as much over-sway the Opponents; as their arguments drawne from the Lawes of God and man, will outweigh the Motives of those, who only will, because they will. As if it were cause enough to overthrow established Lawes, that they have desired it, though they shew no reason for it: But if all other Counties, all true Protestants with like liberty expresse their affections; the distractions of the Church will be quickly setled; To that good worke I have lent my hand, by lending thee and the world this light.

Farewell.

THE

A PETITION DELIVERED In to the Lords SPIRITUALL and TEMPORALL:

By Sir THOMAS ASTON *Baronet*, from the County *Palatine* of *Cheſter*, concerning EPISCOPACY.

To the High and Honourable Court of PARLIAMENT.

The Nobility, Knights, Gentry, Miniſters, Freeholders, and Inhabitants of the County Palatine *of* Cheſter, *whoſe Names are ſubſcribed in the ſeverall Schedules hereunto annexed.*

Humbly ſhew;

THat whereas divers Petitions have lately beene carried about this County, againſt the preſent forme of Church-government, (and the hands of many perſons of ordinary quality ſolicited to the ſame, with pretence to bee preſented to this Honourable Aſſembly) which wee conceiving not ſo much to aime at Reformation, as abſolute Innovation of Government, and ſuch as muſt give a great advantage to the Adverſaries of our Religion, wee held it our duty to diſavow them all.

And humbly pray, that wee incurre no miſcenſure, if any ſuch clamours have (without our privity) aſſum'd the name of the County.

Wee, as others, are ſenſible of the common grievances of the Kingdome, and have juſt cauſe to rejoyce at, and acknowledge with

thankefulneſſe, the pious care which is already taken for the ſuppreſſing of the growth of Popery, the better ſupply of able Miniſters, and the removing of all Innovation; and wee doubt not, but in your great Wiſdomes you will regulate the rigour of Eccleſiaſticall Courts, to ſuit with the temper of our Lawes, and the nature of Free-men.

Yet when wee conſider, that Biſhops were inſtituted in the time of the Apoſtles; That they were the great lights of the Church in all the firſt generall Counſels; That ſo many of them ſowed the ſeeds of Religion in their bloods, and reſcued Chriſtianity from utter extirpation in the Primitive Heathen perſecutions; That to them wee owe the redemption of the purity of the Goſpell wee now profeſſe from *Romiſh* corruption; That many of them for the propagation of the truth, became ſuch glorious Martyrs; That divers of them (lately and) yet living with us, have beene ſo great aſſertours of our Religion againſt its common enemy of *Rome*; And that their Government hath beene ſo long approved, ſo oft eſtabliſhed by the Common and Statute-lawes of this Kingdome; And as yet nothing in their Doctrine (generally taught) diſſonant from the Word of God, or the Articles ratified by Law. In this caſe to call their Government, a perpetuall Vaſſalage, an intollerable Bondage; And (*prima facie & inaudita altera parte*) to pray the preſent removall of them, or (as in ſome of their Petitions) to ſeeke the utter diſſolution and ruine of their offices (as Antichriſtian) we cannot conceive to reliſh of juſtice or charity, nor can wee joyne with them.

But on the contrary, when wee conſider the tenour of ſuch writings, as in the name of Petitions, are ſpread amongſt the Common-people; the tenents preached publiquely in Pulpits, and the contents of many printed Pamphlets, ſwarming amongſt us; all of them dangerouſly exciting a diſobedience to the eſtabliſhed forme of Government, and their ſeverall intimations of the deſire of the power of the Keyes, and that their Congregations may execute Eccleſiaſticall cenſures within themſelves, wee cannot but expreſſe our juſt feares, that their deſire is to introduce an abſolute Innovation of Presbyterall Government, whereby wee who are now governed by the Canon and Civill Lawes, diſpenſed by twenty-ſix Ordinaries (eaſily reſponſall to Parliaments for any deviation from the rule of Law) conceive wee ſhould become expoſed to the meere Arbitrary Government of a numerous Presbitery, who together with their ruling Elders, will ariſe to neere forty thouſand Church Governours,

vernours, and with their adherents, muſt needs beare ſo great a ſway in the Common-wealth, that if future inconvenience ſhall be found in that Government, wee humbly offer to conſideration, how theſe ſhall bee reducible by Parliaments, how conſiſtent with a Monarchy, and how dangerouſly conducible to an Anarchy, which wee have juſt cauſe to pray againſt, as fearing the conſequences would prove the utter loſſe of Learning and Lawes, which muſt neceſſarily produce an extermination of Nobility, Gentry, and Order, if not of Religion.

With what vehemency of Spirit, theſe things are proſecuted, and how plauſibly ſuch popular infuſions ſpread as incline to a parity, wee held it our duty to repreſent to this Honourable aſſembly; And humbly pray, That ſome ſuch preſent courſe be taken, as in your Wiſdomes ſhall bee thought fit, to ſuppreſſe the future diſperſing of ſuch dangerous diſcontents amongſt the Common-people. Wee having great cauſe to feare, that of all the diſtempers that at preſent threaten the well-fare of this State, there is none more worthy the mature and grave conſideration of this Honourable aſſembly, then to ſtop the Torrent of ſuch Spirits before they ſwell beyond the bounds of Government: Then wee doubt not but his Majeſty perſevering in his gracious inclination to heare the complaints, and relieve the grievances of his Subjects in frequent Parliaments, it will ſo unite the Head and the Body, ſo indiſſolubly cement the affections of his people to our Royall Soveraigne, that without any other change of Government, Hee can never want revenue, nor wee juſtice.

Wee have preſumed to annex a Coppy of a Petition (or Libell) diſperſed, and certaine poſitions preacht in this County, which wee conceive, imply matter of dangerous conſequence to the peace both of Church and State. All which wee humbly ſubmit to your great Judgements, praying they may bee read.

And ſhall ever pray.

Subſcribed to this Petition.

Foure Noblemen.
Knight Baronets, Knights and Eſquires fourefcore and odde.
Divines, threeſcore and tenne.
Gentlemen, three hundred and odde.
Free-holders, and other Inhabitants, above ſix thouſand.
All of the ſame County.

To the High and Honourable Court of PARLIAMENT:

The humble Petition of the Vniverſity of OXFORD.

Sheweth,

THat whereas the Vniverſity hath beene informed of ſeverall Petitions concerning the preſent Government of this Church, and maintenance of the Clergy, which have of late beene exhibited to this Honourable Aſſembly; Wee could not but thinke our ſelves bound in duty to God, and this whole Nation, charity to our ſelves and Succeſſours, who have, and are like to have more then ordinary intereſt in any reſolution that ſhall bee taken concerning Church-affaires, in all humility, to deſire the continuance of that forme of Government, which is now eſtabliſhed here, and hath beene preſerved in ſome of the Eaſterne and Weſtnerne Churches, in a continued Succeſſion of *Biſhops*, downe from the very Apoſtles to this preſent time; the like whereof cannot bee affirmed of any other forme of Government in any Church. Vpon which conſideration, and ſuch other motives as have beene already repreſented to this Honourable Parliament from other Perſons and places (with whom Wee concurre) in behalfe of *Epiſcopacy*. Wee earneſtly deſire, that you would protect that ancient and *Apoſtolicall Order* from ruine or diminution.

And become farther Suiters for the continuance of thoſe pious Foundations of *Cathedrall Churches*, with their Lands and Revenues,

As dedicate to the Service and Honour of God, ſoone after the Plantation of Chriſtianity in the *Engliſh Nation:*

As thought fit and uſefull to bee preſerved for that end, when the Nurſeries of Superſtition were demoliſhed, and ſo continued in the laſt and beſt times, ſince the bleſſed Reformation, under King *Edward 6.* Queen *Elizabeth*, and King *James*, Princes renowned through the World for their piety and wiſdome:

As approved and confirmed by the Lawes of this Land, ancient and moderne:

As the principall outward motive and encouragement of all Students, eſpecially in Divinity, and the fitteſt reward of ſome deepe and eminent Schollars:

As

As producing or nouriſhing in all ages, many godly and learned Men, who have moſt ſtrongly aſſerted the truth of that Religion Wee profeſſe, againſt the many fierce oppoſitions of our adverſaries of *Rome*.

As affording a competent portion in an ingenuous way to many younger Brothers of good Parentage, who devote themſelves to the Miniſtery of the Goſpell:

As the onely meanes of ſubſiſtence to a multitude of Officers and other Miniſters, who with their Families depend upon them, and are wholly maintained by them:

As the maine authours or upholders of diverſe Schooles, Hoſpitals, High-wayes, Bridges, and other publique and pious Workes:

As ſpeciall cauſes of much profit and advantage to thoſe Cities where they are ſcituate, not onely by relieving their poore, and keeping convenient Hoſpitality, but by occaſioning a frequent reſort of Strangers from other parts, to the great benefit of all Tradeſmen, and Inhabitants in thoſe places:

As the goodly Monuments of our Predeceſſours Piety, and preſent Honour of this Kingdome in the eye of Forraigne Nations:

As the chiefe ſupport of many thouſand Familes of the Laity who enjoy faire eſtates from them in a free way:

As yeelding a conſtant and ample revenue to the Crowne:

And as by which many of the learned *Profeſſours* in our *Univerſity* are maintained.

The ſubverſion or alienation whereof muſt (as wee conceive) not onely bee attended with ſuch conſequences as will redound to the ſcandall of many well affected to our Religion, but open the mouthes of our adverſaries, and of Poſterity againſt us, and is likely in time to draw after it harder conditions upon a conſiderable part of the Laity, an univerſall cheapneſſe and contempt upon the Clergy, a lamentable drooping and defection of induſtry and knowledge in the *Univerſities*; which is eaſie to foreſee, but will bee hard to remedy.

May it therefore pleaſe this Honourable Aſſembly, *upon theſe and ſuch other Conſiderations as your great Wiſdomes ſhall ſuggeſt, to take ſuch pious care for the continuance of theſe* Religious Houſes, *and their Revenewes, according to the beſt intentions of their Founders, as may be to the moſt furtherance of Gods glory and ſervice, the Honour of this Church and Nation, the advancement of* Religion *and*

Learning, *the encouragement of the modeſt hopes and honeſt endeavours of many hundred* Students *in the* Vniverſities

Who doe and ſhall ever pray, &c.

Dat. Anno Dom. *Milleſimo ſexcent' quad' primo è Domo Convocationis, in celebri Conventu Doctorum ac Magiſtrorum, omnibus & ſingulis aſſentientibus.*

Honoratiſſimis viris Equitibus, Civibus, & Burgenſibus Supremæ Curiæ Parliamentariæ SENATORIBUS Conſultiſſimis.

Summa cum demiſſione.

Senatores Honoratiſſimi,

NOn *veremur ne volventibus tanta negotia moleſti ſimus* Academia Cantabrigienſis, *cum nihil ſit aut ad* Religionem *certius, aut ad ſplendorem nominis excelſius, quam ſuſcipere* Litterarum *clientelam. In quo ſtudio, cùm ſingularis animi veſtri propenſio ſemper eluxerit, tum nulla in re magis poſſit eminere, quam ſi* Eccleſiæ *honeſtamenta ea, quæ ſub* optimis Regibus *tam diu optinuerunt, indelibata tueamini.*

Non enim agitur unius Academiæ, *non unius ætatis cauſa; nam nec induſtria poterit non relangueſcere, nec bona indoles ali, atque augeri, nec vota parentum non in irritum cadere, niſi ſpe non vana ſuffulciantur. Quàm præmaturum putemus bonis artibus occaſum imminere, ſi ſtipendium idem* Militi *ſit quòd* Imperatori? *Sunt qui expediendis* Scholaſticorum *ambagibus, evolvendis antiquorum* Patrum *monumentis, expurgandæ* feci Romanæ, *velut* Augiæ ſtabulo, *ſe totos impenderunt; nec aliam mercedem prenſant, quam in* Eccleſia Cathedrali *tandem aliquando quaſi in portu conquieſcere; ita fit, ut quod ignavis* Aſylum inciviæ *eſt, id candidioribus ingeniis* pro ſtimulo *ſit ad optima perſequenda, nec æquitas judiciorum veſtrorum ferret, improbitatem nonnullorum in publicam calamitatem redundare.* Impetigo Romana *quam amplam tum ſibi nacta videbitur ſe diffundendi materiam, cùm non ſit niſi imbelles adverſarios habitura? neque enim certamini vacare poſſunt, qui id unicè agunt,*

ut

ut in roſtris Concionitus *ſudent; etiam nunc percentiſcere nobis videmur undam atque inanem* Accademiam, *& antiquam paupertatem quaſi praludio perhorreſcimus: nec veſtra progenies non aliquando ventura eſt in tantarum miſeriarum partes.* Quin itaque Senatores Ampliſſimi, per ſues Parentum, per illecebras induſtriæ, per ſubſidia ſimul & ornamenta pietatis, per vincula, nervos, & firmamenta Literarum, velitis ſplendorem Eccleſiæ, qui longiſſimis ab uſque temporibus, ad noſtra tempora deductus eſt, authoritate veſtra communire. *Sed quia Lingua nativa dolores & deſideria ſua felicius exprimit, annexam* Literis Petitionem *benevolis auribus excipietis.*

Honori veſtro Dediti ſſimi

Procancellarius, reliquſque cœtus
Academiæ CANTABRIGIENSIS.

Datæ è frequenti Conventu noſtro *Cantabr.*
tertio Idus Aprilis 1641.

Lecta 12. *Maii* 1641.

To the Honourable the Knights, Citizens, and Burgeſſes of the Houſe of *Commons* aſſembled in *Parliament.*

The humble Petition of the Vniverſity *of* CAMBRIDGE.

Sheweth,

THat your *Petitioners* having heard of divers ſuggeſtions offered to this *Honourable Court* by way of Remonſtrance, tending to the ſubverſion of *Cathedrall Churches*, and alienation of thoſe *Lands*, by which they are ſupported, being the ancient Inheritance of the *Church*, Founded and beſtowed by the Religious bounty of many *Famous and Renowned Kings and Princes of this Land*, and other *Benefactours*, both of the *Clergy and Laity*, and eſtabliſhed and confirmed unto them by the *Lawes* of this *Kingdome*, and ſo accordingly have beene employed to the advancement of *Learning*, the encouragement

ment of *Students*, and preferrement of *Learned men*, beſides many o-ther pious and charitable *Vſes*.

May it pleaſe this *Honourable Court*, out of their great wiſdome, and tender care for the cheeriſhing of *Learning*, and furtherance of the *Studies*, and paines of thoſe who have, and doe devote themſelves to the ſervice of the Church, gratiouſly to Protect, and ſecure thoſe *Religious Foundations* from ruine, and Alienation; and withall to take order that they may bee reduc'd to the due obſervation of their *Statutes*, and that all *Innovations* and *Abuſes*, which have by ſome mens miſcarriages crept in, may bee reformed, that ſo the *Students* of our *Vniverſity*, which by the preſent feares, both are, and will bee much ſadded and dejected may bee the better invited to purſue their *Studies* with alacrity, and the places themſelves diſpoſed to the moſt ſerviceable and deſerving men; according to their firſt Inſtitution.

And your Petitioners as in duty bound ſhall ever pray, &c.

To the Honourable Houſe of *Commons* now aſſembled in the high Court of *Parliament*.

The moſt humble Petition of the Nobility, Gentry, Clergy, and Commons within the County of Nottingham.

Humbly ſhewing,

THat whereas wee are informed, that a Petition, together with a Remonſtrance, hath in the Name of this County, beene heretofore preſented to this Honourable Houſe, for the alterations in Church-Government.

Wee doe humbly crave leave to certifie your Honours, that the ſame was done without our knowledge, or conſent, and that wee doe hereby diſ-avow the ſame. And with the like humility, doe deſire That the long eſtabliſhed Government of the Church may ſtill continue, and that the abuſes and errours of ſome particular perſons may not

not cauſe the alteration of the ancient Government; but rather, that ſuch perſons ſhould ſuffer according to their Demerits. And wee likewiſe humbly crave, the *Booke of Common Prayer*, by Law eſtabliſhed, may continue in force, with ſuch alteration (if there bee cauſe) as to your Honours Wiſdomes ſhall ſeeme meet.

And as in Duty bound, Wee ſhall dayly pray, &c.

Subſcribed by one Viſcount, five Knights, above a hundred Gentlemen of quality, all the Clergy of the County, and above ſix thouſand Commoners being all of them Communicants.

The Remonſtrance and Petition of the County of *Huntington*, the Knights, Gentlemen, Clergy, Free-holders, and Inhabitants.

To the Right Honourable the Lords, and Commons aſſembled in *Parliament* for the continuance of the *Church-Government*, and *Divine Service*, or Booke of *Common-prayer*.

Preſented to the Houſe of Peeres by the Lord Privy Seale the 8. of December, 1641.

We humbly ſhew,

THat whereas many attempts have beene practiſed, and divers Petitions from ſeverall Counties, and other places within this Kingdome, framed and penned in a cloſe and ſubtle manner, to import more than is at firſt diſcernable by any ordinary eye, or that was imparted to thoſe who ſigned the ſame, have beene carried about to moſt places againſt the preſent forme and frame of *Church-Government*, and *Divine-Service*, or *Common Prayers*, and the hands of many perſons of ordinary quality ſollicited to the ſame, with pretence to bee preſented to this Honourable aſſembly in Parliament, and under colour of removing ſome Innovations lately crept into the Church, and Worſhip of God, and reforming ſome abuſes in the Eccleſiaſticall Courts, which wee conceiving and fearing not ſo much to aime at the taking away of the ſaid Innovations, and Reformation of abuſes, as tending to an abſolute Innovation of Church-Government,

and ſubverſion of that Order and Forme of *Divine Service* which hath happily continued amongſt us ever ſince the Reformation of Religion: Out of a tender and zealous regard hereunto, wee have thought it our duty, not onely to diſavow all ſuch Petitions, but alſo to manifeſt our publike affections, and deſires to continue the Forme of *Divine Service*, and *Common-prayers*, and the preſent Government of the Church, as the ſame have beene continued ſince the firſt Reformation, and ſtand ſo eſtabliſhed by the Lawes and Statutes of this Kingdome.

For when wee conſider that the Forme of *Divine Service* expreſſed and contained in the Booke of *Common prayer*, was with great care, piety, and ſincerity, reviſed and reduced from all former corruptions and *Romiſh* Superſtitions, by thoſe holy and ſelected Inſtruments of the Reformation of Religion within this Church, and was by them reſtored to its firſt purity, according as it was inſtituted and practiſed in the Primitive times, ſtandeth confirmed, eſtabliſhed, and enjoyned by Act of Parliament, and Royall Injunctions, and hath ever ſince had the generall approbation of the godly, and a publike uſe and continuance within this Church. And that Biſhops were inſtituted, and have had their being and continuance ever ſince the firſt planting of Chriſtian Religion amongſt us, and the reſt of the Chriſtian World, that they were the lights and glorious Lamps of Gods Church, that ſo many of them ſowed the ſeeds of Chriſtian Religion in their blouds, which they willingly powred out therefore, that by them Chriſtianity was reſcued and preſerved from utter extirpation in the fierce and moſt cruell Perſecutions of Pagan Emperous, that to them wee owe the redemption of the purity of the Goſpell, and the Reformation of the Religion wee now profeſſe, from *Romiſh* corruption, that many of them for the propagation of that Truth became glorious Martyrs, leaving unto us an holy example, and an honourable remembrance of their faith and Chriſtian fortitude, that divers of them lately, and yet living with us, have beene ſo great Aſſertours and Champions of our Religion againſt the Common enemy of *Rome*, and that their Government hath beene ſo ancient, ſo long approved, and ſo often eſtabliſhed by the Lawes and Statutes of this Kingdome, and as yet nothing in their Doctrine (generally taught) diſſonant from the Word of God, or the Articles eſtabliſhed by Law, and that moſt of them are of ſingular learning and piety. In this caſe to call the forme of *Divine Service* and *Common-prayers* Erronious, Popiſh, Superſtitious, Idolatrous, and Blaſphemous, and to call

the

the Government by Biſhops, a perpetuall vaſſallage, and intollerable bondage: and at the firſt ſtep, and before the parties concerned bee heard, to pray the preſent removall of them, or the utter diſſolution and extirpation of them, their Courts, and their Officers, as Anti-chriſtian and Diabolicall, wee cannot conceive to ſavour or reliſh of piety, juſtice, or charity, nor can wee joyne with them herein, but rather humbly pray a Reformation of the abuſes, and puniſhment of the Offenders, but not the ruine or abolition of the Innocent.

Now on the contrary, when wee conſider the tenour of ſuch writings, as in the name of Petitions are ſpread amongſt the Common people, the contents of many printed Pamphlets ſwarming at *London*, and over all Countries, the Sermons preached publikely in Pulpits, and other private places, and the bitter invectives divulged, and commonly ſpoken by many diſaffected perſons, all of them ſhewing an extreme averſeneſſe and diſlike of the preſent Government of the Church, and Divine Service or Common Prayers; dangerouſly exciting a diſobedience to the eſtabliſhed forme of Government and Church Service, their ſeverall intimations of the deſire of the power of the keyes, and that their congregations may bee independent, and may execute Eccleſiaſticall cenſures within themſelves, whereby many Sects, and ſeverall and contrary opinions will ſoone grow and ariſe, whereby great diviſions and horrible factions will ſoone enſue thereupon, to the breach of that union, which is the ſacred band and preſervation of the Common peace of Church and State: their peremptory deſires and bold aſſuming to themſelves the liberty of conſcience to introduce into the Church whatſoever they affect, and to refuſe and oppoſe all things which themſelves ſhall diſlike, and what they diſlike muſt not onely to themſelves, but alſo to all others bee ſcandalous and burdenſome, and muſt bee cried out upon, as great and unſupportable grievances, yea though the things in themſelves bee never ſo indifferent, of never ſo long continuance in uſe and practiſe, and never ſo much deſired and affected of others, ſo that where three or foure of them bee in a Pariſh, though five hundred others deſire the uſe and continuance of things long uſed, all muſt bee altered or taken away as ſcandals and grievances for theſe three or foure, though to the offence of many others, and whatſoever they will have introduced, muſt bee impoſed upon all others, and muſt by all bee admitted without ſcandall or offence, whereby multitudes of godly and wel-affected people are in ſome things deprived or abridged of what they deſire and take comfort in, and have had a

long and lawfull uſe and practiſe of, and other things impoſed upon them againſt their wils and liking, as if no accompt were to bee made of them, or no liberty of conſcience were left unto them: which bold attempts of ſome few to arrogate to themſelves, and to exerciſe over all others, what high preſumption is it? and how great a tyranny may it prove over the minds and conſciences of men? The great increaſe of late of Schiſmaticks and Sectaries, and of perſons not onely ſeparating and ſequeſtring themſelves from the publike Aſſembly at *Common Prayers* and *Divine Service*, but alſo oppoſing, and tumultuouſly interrupting others in the performance thereof in the publike Congregation, the frequent and many Conventicles held amongſt them, and their often meetings at all publike conventions of Aſſizes, Seſſions, Faires, Markets, and other publike Aſſemblies, their earneſt labouring to ſollicit and draw the people to them, and the generall correſpondence held amongſt them to advance their ends herein. Of theſe things wee cannot but take notice, and muſt needs expreſſe our juſt feares, that their deſires and endeavours are to worke ſome great change and mutation in the preſent ſtate of the Church Government, and in the Forme of the publique Worſhip of God, and Divine Service, and Common Prayers.

Of the Common grievances of the Kingdome, wee as others, have beene and are ſenſible, and doe profeſſe that wee have juſt cauſe with joy and comfort to remember, and with thankefulneſſe to acknowledge, the pious care which is already taken for the ſuppreſſing of the grouth of Popery, the better ſupply of able and painefull Miniſters, and the removing of all Innovation, and wee doubt not but in your great Wiſdomes you will regulate the rigour and exorbitancy of the Eccleſiaſticall Courts to ſuit with the temper of our Common Lawes, and the nature and condition of Freemen. And wee hope and humbly pray, that the preſent Forme of Church Government, and of Church Service, and Common Prayers, now eſtabliſhed by the Statutes of this Kingdome ſhall bee ſetled, and that all ſuch as ſhall oppoſe themſelves againſt the ſame, or ſhall doe, or ſpeake any thing in derogation or depraving of the ſaid Divine Service, or Booke of Common Prayer, may without any further tolleration or connivence undergoe the paines, puniſhment, and forfeitures due therefore; and that ſuch care ſhall bee taken for placing of Orthodox and peaceable men, Lecturers in all places, whoſe Doctrine may tend rather to ſound inſtruction and edification, then lead to Schiſme and Faction; All which wee humbly ſubmit to your great judgements, and ſhall

pray

pray to God to aſſiſt and direct you from above with his heavenly wiſdome, to guide and bring all your conſultations to happy concluſions.

To the High and Honourable Court of *Parliament* now ſitting.

The humble Petition and Remonſtrance of the Knights, Gentry, Clergy, Freeholders, and Inhabitants of the County of Somerſet.

Delivered to the *Houſe of Peers*, by the Lord Marqueſſe *Hartford*, the 10. of *December*, 1641.

Wee humbly ſhew;

THat having with griefe of mind heard of ſundry Petitions, which have beene exhibited to this Right Honourable Aſſembly, by ſome of the Clergy and Laity about *London*, and ſome Counties, tending to the ſubverſion of the Church-government eſtabliſhed in this Kingdome; Wee therefore, tendring the Peace and Welfare of Both, Doe in all humbleneſſe preſume to make knowne our Opinions and Deſires concerning the ſame: Nothing doubting, of the like good acceptance of our humble *Petition* and *Remonſtrance* in this behalfe; being tendred with no leſſe good Affection to the Peace and Happineſſe of the Church, the proſperity of His Sacred Majeſty, and this whole Kingdome.

For the preſent government of the Church, we are moſt thankefull to God, believing it in our hearts, to be the moſt pious and the wiſeſt, that any People or Kingdome upon earth, hath beene bleſt withall, ſince the Apoſtles dayes: though wee may not deny but through the frailty of Men, and corruption of Times; ſome things of ill conſequeuce, and other needleſſe, are ſtolen, or thruſt into it; which wee heartily wiſh may be reformed, and the Church reſtored to its former Purity. And to the end it may be the better preſerved from preſent and future Innovation; We wiſh, the wittingly and maliciouſly guilty, of what condition ſoever they be (whether Biſhops or inferior Clergy) may receive condigne puniſhment. But, for the miſcarriage of Governours, to deſtroy the Government; we truſt it

ſhall never enter into the hearts of this wiſe, and Honourable aſſembly.

Wee will not preſume to diſpute the Right of *Epiſcopacy*, whether it be *Divine* or not; It ſufficeth us to know, that the *Church-government* by Biſhops is ancient, even neere to the Apoſtles dayes: and that it hath pleaſed God from time to time, to make them moſt glorious inſtruments for the propagation, and preſervation of Chriſtian Religion: which with their blood, they have frequently ſealed to Poſterity. And how much this Kingdome in particular is indebted to them, for their Piety, their Wiſedomes, and Sufferings; wee truſt ſhall never be forgotten. Our hearts deſire therefore is; That the *Precious* may be ſeparated from the *Vile*; that the bad may be rejected, and the good retayned. Furthermore, having credibly heard, that our *Common Prayer* hath beene interrupted and deſpiſed of ſome miſ-underſtanding or miſ-led people, to the great ſcandall of the Religion profeſſed in our Church; Wee humbly beſeech you to take into your care the Redreſſe therof, as of an Impiety not to be endured: as alſo to take order for the ſevere puniſhment of thoſe men (if they may be diſcovered) who frequently publiſh Pamphlets, under a veile of Religion, yet, conducing to confuſion and Rebellion.

All which wee humbly offer to your Wiſedomes as the thoughts and deſires of this *County*. And as wee are perſwaded of multitudes of the ſound Members of the *Church of England*, and his *Sacred Majeſties* moſt loyall Subjects.

Beſeeching God to direct and proſper your Counſels, and yee to pardon our Errors; Wee reſt

At your Commands

Knights, Eſquires, Divines, Gentlemen, Free-holders; Inhabitants of the County of Somerſet, *(none of them Papiſts, but all Proteſtants of the* Church *of* England*) and his Majeſties loyall Subjects.* } 14350

Whereof, Knights, Eſquires, and Gentlemen —— 200
Divines —— 221

Io: Brovvne Cler. Parliament.

To the high and honourable Court of PARLIAMENT.

The humble Petition of the *Knights*, *Eſquires*, *Gentlemen* and *Houſholders* in the County of RVTLAND; *in behalfe of our ſelves, and our Families.*

And of the Parſons, Vicars *and* Curats *for the Clergy, in behalfe of themſelves and their Families.*

Humbly ſhewing,

THat whereas there have beene divers Petitions exhibited to this Honourable Court, by perſons diſaffected to the preſent Government, for the utter extirpation of the apoſtolicall Government of the *Church* by Biſhops; They by ſedulity, and zeale ſupplying the want of faire pretences for the abolition of that, which wee hope, no juſt reaſon can condemne: and on the otherſide, many pious perſons, true ſonnes of the Church of *England*, have repreſented their juſt deſires of the continuance of it, upon great and weighty cauſes, both in Divinity and true Policy; wee alſo, leſt we might ſeem unconcerned, and for feare leſt our ſilence ſhould be exacted as a crime at our hands if wee be deficient, to what wee are perſwaded is the cauſe of God; In purſuance of their pious intendments, and in allowance of their Reaſons, doe alſo preſſe to your great Tribunal, and begge of you that which is the honour of Kings, to be *Nutricij* of the Church, and her moſt ancient and ſucceſſive Government.

Wee therefore humbly beg of you, to leave us in that ſtate the Apoſtles left the Church in; That the three Ages of Martyrs were governed by; That the thirteene Ages ſince them have alwayes gloried in, (by their Succeſſion of Biſhops from the Apoſtles, proving themſelves members of the Catholike and Apoſtolike Church) that our Lawes have eſtabliſhed, ſo many Kings and Parliaments have protected, into which we were baptized; as certainely Apoſtolicall, as the obſervation of the

Lords

Lords Day, at the diſtinction of Bookes Apocryphall from Canonicall, as that ſuch Bookes were written by ſuch Evangeliſts and Apoſtles; as the conſecration of the Euchariſt by Preſbyters; as any thing which you will doe by upholding the Government of the Church by Biſhops, which we againe and againe, begge of you to doe, having pitty on our Conſciences, and not forcing of us to ſeeke Communion, as yet we know not where. So ſhall we be bound to pray with a multiplyed Devotion, for the increaſe of publike, and perſonall bleſſings to your Honourably aſſembly, to your Noble Perſons.

Wee alſo doe with all Humility begge leave to repreſent theſe our Conſiderations, ſubjoyned, which wee *hope you will favourably expound to be a well-meant Zeale, and at leaſt, a confidence of duty, and charity to thoſe our Fathers, from whom wee have received, and daily hope to receive, many iſſues of ſpirituall Beniſon.*

1 WEe conſider that Chriſt, either left his Church without a laſting Government, or elſe Biſhops and Presbyters under them are that Government; the former wee feare to ſay, leſt wee might ſeeme to accuſe the Wiſdome of the Father, of Improvidence, in the not providing for his Family; the Feeder and the Ruler in Scripture being all one in Office, in expreſſion, in perſon: So that, if hee left no Rulers, hee left no Feeders; The latter wee are more confident of, for that Chriſt did clearely inſtitute a diſparity in the *Clergy*, (which is the maine Stone of offence) appeares in the Apoſtles, and ſeventy two Diſciples, to whom, according to the voyce of Chriſtendome, and traditive Interpretation of the Church. Biſhops and Presbyters reſpectively doe ſucceed; and alſo many actually did ſucceed the Apoſtles in their *Chaires*, being ordained Biſhops by the Apoſtles themſelves that did ſurvive, and alſo beyond all exception that Chriſt did inſtitute a Government; appeares in thoſe Evangelicall words, (who then is that *Faithfull and wiſe Steward whom his Lord ſhall make Ruler over his houſhold, &c.*) which Rulers are Biſhops, and Prieſts under them, or elſe the Church hath beene Apoſtate from her

her Lord, ſhee having clearely for fifteene hundred yeares had no other Rulers then ſuch.

2. Wee conſider that, whether it can be a Church or no without Biſhops, is at leaſt a queſtion of great conſideration, and the Negative is maintained by Apoſtolicall, and Primitive men and Martyrs, and by the greateſt part of Chriſtendome; and thoſe few (in reſpect of the whole, that diſſent being moſt certainely, not infallible, to bee ſure with Epiſcopacy, it may be a Church *certenne*, therefore it is the ſureſt courſe to retaine it, for feare we ſeparate from the Church, the Pillar and ground of Truth.

3 No Ordination never was without a Biſhop, and if any Presbyter did impoſe hands, unleſſe in conjunction with a Biſhop, hee was accounted an Uſurper, and anathematized by publike and unqueſtioned authority; and ſo without Biſhops, no Presbyter, then no abſolution, no conſecration of the Sacraments of the Lords Supper, and for theſe wants no man can make a recompence or ſatisfaction.

4 No Presbyter did ever impoſe hands on a Biſhop, which if ſo famous a reſolve, or publike voice of Chriſtendome may have an eſtimate, ſhewes their diſparity, and that a Biſhop hath a Character, which cannot be imprinted without at leaſt, an equall hand. Viz. *De jure, non eidem de facto*, till 555. yeares after Chriſt, and then but once in the caſe of Pope *Pelagius*, and that irregularly & never ſince unleſſe by Papall uſurpation.

5 Without Biſhops no Confirmation of Children, and yet confirmation (called in Scripture Impoſition of hands) Saint *Paul* in his famous Catechiſme accounes a Fundamentall point, and the Church hath alwayes uſed it, and it was appropriate to Biſhops, by the laudable cuſtome of Chriſtendome, and by the example of the Apoſtles, in the caſe of the *Samaritane* Chriſtians, whom *Philip* the Evangeliſt had converted, and is charged upon the Parents of Children, that they bring their children to Biſhops to be confirmed, and it was never otherwiſe, but juſt as in the caſe of Ordination, (*videlicet*) by ſingularity and uſurpation, till of late that the Ieſuits to enlarge their *Phylacteries*, have ſtriven to make Biſhops not neceſſary, by communicating Confirmation to the Prieſts of their Order.

6 To take away Biſhops, is againſt the Wiſdome of the State of *England*, ever ſince the Reformation, and having beene attempted by clandular practiſes, was checked by the Princes reſpectively, and their Councell, and confidently, by the wiſdome of preceeding Parliaments, and this although the Biſhops then were leſſe learned, and as much infamed.

7 We are ſure that Epiſcopall Government hath conſiſted with Monarchy, ever ſince the *Engliſh* Monarchy was Chriſtian, & we are to try whether any innovated Government can or will.

8 Wee conſider, that if it could conſiſt with Monarchy, when it was byaſſed by the Popes prevalent incroachment, much more ſince the Reformation, when the King hath the raines in his owne hand, and can give them Lawes, and aſcertaines them by their immediate dependance, both for their Baronies, and Election, and perſonall Iuriſdiction on the Crowne, and by the Statute of Submiſſion.

9 Wee conſider that Saint *Hierome* (pretented as the maine Authenticke enemy againſt Epiſcopacy) yet ſayes, That Biſhops were conſtituted as an antidote and deletory to diſ-improve the iſſues of Schiſme, and that by the Apoſtles, who beſt knew the remedies. And now that Schiſmes multiply, there is more need of Biſhops, ſo that they cannot be taken away, upon pretence their Regiment is not neceſſary, for the taking them away makes them more neceſſary by the multiplication of Schiſmes.

Comment in Epiſt. ad Titum.

10 All Learning will be diſcountenanced, if not extinguiſhed, upon the demolition of Epiſcopacy, the Biſhops being parties for the advancement of Learning; and on the other ſide, if the Government ſhould be in the hands of Presbitery, or lay Elders, we know no reaſon ſufficient to ſtifle our feares, leſt preferment be given to people unlearned and unfit to have the mannaging of Soules, eſpecially, ſince a learned *Clergy* will be ſuſpected by their Lay-Elders, as too knowing to be ruled by their Dictates, which will not have ſo much artifice and fineneſſe, as to command by ſtrength of reaſon: which our feares are alſo increaſed, by conſidering that by the multiplication of Lay-Elders, or other Governours, their perſonall intereſt being increaſed partiality muſt be more frequent, and all this is beſides their incompetency of judging the abilities of Schollers.

11 The removeall of Biſhops would be a ſcandall, not onely to many weake Chriſtians, who feare all Innovation, as guilty of ſome ill intendments upon their conſciences, but alſo to the ſtrongeſt, which ſhewes it to be the fault of the giver, not the weakneſſe of the receiver; and if we muſt not ſcandalize our weake brethren, much leſſe our ſtrong; ſince this will intrench upon us in a high meaſure, they not being apt to be ſcandalized upon umbrages, and impertinencies.

12 Where Biſhops are not, there is not an Honourable, but Familike Clergy, againſt the Apoſtolicall rule of double honour.

13 By putting downe Epiſcopacy, wee deprive our ſelves of thoſe ſolemne benedictions, which the Faith of Chriſtendome, and the profeſſion of the *Church of England*, enjoyning the Biſhop rather to pronounce the bleſſing at the end of the Communion, appropriates to Epiſcopall preheminence above Prieſtly authority.

14 Two

14 Two parts of three of the Reformed Churches are governed by Biſhops, or Superintendents (which is properly the Latine word of Biſhops) and the other part that wants them, have often wiſhed them, as their owne Doctors doe profeſſe.

15 It is againſt the liberties of the Clergy, indulged to them by the *Magna Charta*, granted and confirmed by ſo many Kings, and about thirty Parliaments in expreſſe act, and the violation of any part of it by intrenchment upon the right of the lay Subject, juſtly accounted a great grievance, the Charter it ſelfe being as Fundamentall a Law (as we conceive) as any other, and any of us may feare leſt his Liberties may be next in queſtion.

16 The foure great Generall *Councels*, in eſtimation next the foure *Evangeliſts*, and by the Statutes of the Kingdome, made the rules of judging Hereſies, were held by Biſhops, the greateſt fires and peſts of Chriſtendome, the old Hereſies, were by their Induſtry extinct; Church Diſcipline, and pious conſtitutions by them eſtabliſhed, many Nations by them converted, many Miracles done for the confirmation of *Chriſtian Faith*, one of the Goſpels written by a Biſhop (Saint *Marke* of *Alexandria*) if wee beleeve as authentike Records, as any are extant; Three Epiſtles of Saint *Paul* written to Biſhops; Seven Epiſtles by the Holy Ghoſt himſelfe, recorded in the *Revelation*, and ſent to ſeven *Aſian* Biſhops, as all ancient Fathers accord; the names of twelve men, beſide Apoſtles, mentioned in Holy Scripture, which all antiquity reports to have beene Biſhops; Moſt of the Fathers, whoſe workes all Poſterity embraces with much zeale and admiration, were Biſhops; theſe alſo in our apprehenſions advance that holy Function, to a high and unalterable eſtimate.

Timotheus. Titus. Clemens. Linus. Marcus. Dyonyſius. Oneſimus. Caius. Epaphroditus. Iacobus Hieroſolymitanus. Evodius. Simeon.

17 Very many of the faireſt Churches and Colledges, and places of Religion, were built by Biſhops; which are faire Caracters to ſhew their promptneſſe to doe publike acts of Piety, and that perſons ſo qualified as they were, that is, Governours and Clergy, and fairly endowed, is an excellent compoſition to advance publike deſignes for the honour of God in the Promotion of publike Piety.

18 Since it hath pleaſed this Honourable Court, of late to commend a Proteſtation to us, which we by ſolemne Vow engaged our ſelves to atteſt with our lives and fortunes, the eſtabliſhed Doctrine of the Church of *England*, wee conſider, that ſince the 36. article hath approved and eſtabliſhed the booke of *Conſecration* of Biſhops; the abolition of Epiſcopacy would nullifie that article, and ſhould not we make humble Remonſtrance to the contrary, we ſhould ſuddenly

recede from our great and ſolemne Proteſtation for maintenance of our *Church* Doctrine.

But may it pleaſe this Honourable Aſſembly, wee conſider on the other ſide.

19 The introducing of Lay Elders, muſt needs bring an inſupportable burthen to all Pariſhes, by maintaining them at the Pariſh charge (for they muſt bee maintained, or elſe a tranſgreſſion is made againſt an Apoſtolicall Rule. For the principall, and indeed the onely colourable pretended place for Lay Elders, injoynes their maintenance: So that, either the people muſt bee oppreſſed with ſo great burthens, or elſe Saint *Pauls* Rule not obeyed, or elſe there is no authority for Lay Elders, as indeed there is not.

20 And alſo there can bee no leſſe feare of Vſurpation upon the Temporall power by the Presbitery, then is pretended from Epiſcopacy, ſince that Presbitery challenges cogniſance of more cauſes and perſons, then the Epiſcopacy does, (ſo making a dangerous entrenchment upon the Supremacy) and derives its pretence from Divine Inſtitution, with more confidence, and more immediate derivation then Epiſcopacy, though indeed moſt vainely as wee conceive.

21 Wee crave leave alſo to adde this, that theſe two (*viz.*) Epiſcopacy and Presbitery being the onely two in conteſtation, if any new deſigne ſhould juſtle Epiſcopacy, wee are confident that as it hitherto wants a name, ſo it will want a face, or forme of reaſon (in caſe of Conſcience) when it ſhall appeare.

Signed by Knights, Juſtices, Gentry, and Freeholders, about } 300.

By Miniſters, about the number of 40.

The

The *Cheshire* Petition for establishing of the Common-Prayer-Booke, and Suppression of Schismatiques, presented to the Kings Majesty, and from him recommended to the House of Peeres, by the Lord KEEPER.

To the Kings most Excellent Majesty, and to the Right Honourable the Lords, and the Honourable the House of Commons Assembled in *Parliament*.

The humble Petition of divers of the Nobility, Justices, Gentry, Ministers, Freeholders, and other Inhabitants of the County Palatine of Chester, whose Names are nominated in the Schedule annexed.

Your Petitioners withall cheerefulnesse and contentation, affying in the happy settlement of the distractions both of Church *and State, by His Majesties pious care, and the prudent and religious endeavours of this Honorable Assembly, and with due humility and obedience submitting to the unanimous conclusions thereof, yet conceive themselves bound in Duty,*

HVmbly to represent to your mature considerations, that the present disorders of many turbulent and ill disposed Spirits, are such, as give not onely occasion of present discontent to your Petitioners, but seeme to import some ill event without early prevention.

The pure feed of our Faith (the Doctrine of the true Reformed Protestant Religion) established by so many Acts of Parliament, and so harmoniously concurring with the confessions of all other Reformed Churches, being tainted with the Tares of divers Sects and Schismes lately sprung up amongst us.

Our pious, laudable, and ancient forme of Divine Service, composed by the holy Martyrs, and worthy Instruments of Reformation established by the prudent Sages of State (your religious Predecessours) honoured by the approbation of many learned forraigne Divines, subscribed by the Ministery of the whole Kingdome, and with such generall content received by all the Laity, that scarse any Fa-

mily or perſon that can read, but are furniſhed with the Bookes of Common Prayer: In the conſcionable uſe whereof many Chriſtian hearts have found unſpeakable joy and comfort, wherein the famous Church of *England*, our deare Mother, hath juſt cauſe to glory; And may ſhee long flouriſh in the practiſe of ſo bleſſed a *Liturgy*; yet it is now, not onely depraved by many of thoſe who ſhould teach conformity to eſtabliſhed Lawes, but in contempt thereof in many places wholly neglected. All theſe dayly practiſed, with confidence, without puniſhment: To the great dejection of many ſound Proteſtants, and occaſioning ſo great inſultation and rejoycing in ſome Separatiſts, as they not onely ſeeme to portend, but menace ſome great alteration; And not containing themſelves within the bounds of Civill Government, doe commit many tumultuous, (if not Sacrilegious) violences both by day and night upon divers Churches.

Therefore your Petitioners being all very apprehenſive of the dangerous conſequences of Innovation, and much ſcandalized at the preſent diſorders,

Doe all unanimouſly pray,

That there bee admitted no Innovation of Doctrine or Liturgy, that holy publike Service being ſo faſt rooted by a long ſetled continuance in this Church, that in our Opinion and Judgements it cannot bee altered (unleſſe by the advice and conſent of ſome Nationall Synode) without an univerſall diſcontent. And that ſome ſpeedy courſe bee taken to ſuppreſſe ſuch Schiſmatiques and Separatiſts, whoſe factious Spirits doe evidently endanger the peace both of Church and State.

And your Petitioners ſhall ever pray, &c.

The Petition ſigned by Lords, Knights, Iuſtices of the Peace, and Eſquires:	94.
By Gentlemen of quality,	440.
By Divines,	86.
By Freeholders and others, in all;	3936.

To

To the *Kings* Most Excellent *Majesty*, And to the High Court of *Parliament*.

The humble Petition of Colledges *and* Halls, *and others, well-willers to Piety and Learning, throughout the Kingdome of* England.

Sheweth,

THat whereas many Persons dis-affected to the present forme of Government of the Church of *England* (established not onely by the Ecclesiasticall, but also by the Common Law of this Realme, and diverse Acts of Parliament) have of late in great multitudes petitioned this Honourable Court against the Orders, Honour, Jurisdiction, and meanes of the Clergy; And have published such their desires in print, and Pulpit, and dayly seeke to advance and propagate the same: To the great disheartning of all Learning, (if such designes find favour) the grievous scandall of the Reformed Religion as unstable, and the unspeakeable advantage of our Enemies of *Rome*.

WEe therefore (well weighing, that the Seminaries must decay when the Garden shall bee wasted) in all humility most heartely pray Your Majesty, and this Honourable Court, that all the Orders of Holy Church, of Bishops, Priests, and Decons, which from the Apostles times till these, have withstood so many Practices, may have yet hopes to flourish under Your gracious Protection. And that by your assistance, under our most Religious Soveraigne, the ancient Catholique Faith, and Discipline, as also the devout and decent service of God, in our Church Liturgy, may bee defended from all Innovations, and Novelties: The meanes and liberties of the Churches, as well Cathedrall, and Collegeat, as Parochiall, to them hitherto of right belonging, according to the pious Wills of their blessed Founders, may bee continued and preserved: Many thousand Families which on them depend, secured from ruine: And that our Nation, whose Lawes already favour as much as any in the World, the right of the First borne, may retaine Ecclesiasticall promotions, as the Patrimony of younger Children, the prize of labour and study, an incitement of learning, and a reward of those that can intitle themselves thereto by honest desert. *And your Petitioners shall ever pray, &c.*

This

This Petition is ſubſcribed, generally by all the Doctors, Maſters, *and* Batchelours *of all Degrees and Faculties in the Vniverſity of* Oxford; *And by very many other perſons of quality:* Baronets, Knights, Eſquires, Miniſters, *and* Gentlemen, *within the Counties of* Oxford, Berks, Wilts, South-hampton, Dorſet, Kent, Surrey, Weſtmerland, Cumberland, *and other Shires.*

Devonſhire Petition.

To the Right Honourable the Lords *Spirituall* and *Temporall*, now aſſembled in the Houſe of PARLIAMENT.

The humble Information and Petition, of the Knights, Eſquires, Gentlemen, and others of ability, within the Dioceſſe of Exeter.

VVEe whoſe Names are underwritten, have for theſe many yeares, found the benefit and comfort of *Epiſcopall Government*, under which wee have lived hitherto peaceably, and happily, with great freedome and frequency of the Preaching of the Goſpell, and incouragement of the conſcionable and painefull Preachers thereof. As wee bleſſe God for his favour to us in the behalfe, So wee doe humbly and earneſtly profeſſe our deſire that the ſame Government may bee ſtill continued both to us, and our poſterity, ſubmitting all perſonall offences, and redreſſe of abuſes to your Honourable Wiſdomes.

In witneſſe whereof wee have hereunto ſubſcribed.

Signed by Knights, Eſqaires, Gentlemen, and other Inhabitants, neere upon *Eight thouſand.*

The

The Staffordshire Petition.

To the Right Honourable the LORDS, and COMMONS assembled in the High Court of PARLIAMENT.

The humble Petition of the *Knights, Gentlemen, Ministers, Freeholders, and other Inhabitants, within the County of* STAFFORD, *hereunto subscribed.*

Who Most humbly pray,

THat the present publique forme of Gods Worship, and administration of the blessed Sacrament, with other Rites agreeable to Gods holy Word, and purest antiquity, which hath beene formerly, sundry times established by godly Acts of Parliament, may now againe in these broken and troubled times, bee to Gods glory, and the Churches Peace, re-established, and confirmed.

That Episcopacy being the ancientest, and Primitive Government of the Church, renowned for successes, victorious against Schismes, and Heresies, and especially of late yeares, against that *Hydra* of Heresies, the *Roman* Papacy, glorious for ancient and late Martyrdomes, happy before the corruption of Popery, and since the Reformation in the Plantation, and Preservation of Truth, and Peace; eminently serviceable to this Common-wealth, most compliable with the Civill Government (into the Fabrick, and body of which it is riveted, and incorporate) & most apt & easie at all times by the State to be reduced into Order, may for the future, as formerly, by your Great Authority bee continued, and maintained for the glory of God, preservation of Order, Peace, and Vnity, the Reformation and suppression of wickednesse and vice, and the mature prevention of Schismes, Factions, and Seditions. The which wee, your humble Petitioners, the more earnestly beseech your Honours to grant, For that strong feare doe possesse our hearts, that the sudden mutation of a Government so long setled, so well knowne, and approved, cannot recompence with any proportionable utility, the disturbances, and disorders which it may worke by novelty, being most confident, in your Honours, Wisdome, and Iustice; That all excessive exorbitances, and incroachments,

which ſhall bee found iſſuing, not from any poiſon in the nature of the Diſcipline, but rather from the infirmity, or corruption of the perſon (unto which the very beſt Government is ſubject, ſhall bee duely regulated, and corrected.

And your Petitioners ſhall duly pray for your Honours happieſt proceedings.

Subſcribed by 3000. of the beſt quality of the County.

To the *Kings* Moſt Excellent *Majeſty*, And to the Right Honourable the LORDS, and the Honourable the Houſe of COMMONS aſſembled in PARLIAMENT.

The moſt humble Petition of divers *Baronets, Knights, Juſtices, Gentry, Miniſters, and Freeholders, Inhabitants of the County of* KENT, *within the Dioceſſe of* CANTERBURY.

Moſt humbly ſhewing,

THat notwithſtanding this Kingdome, hath by the ſingular providence of Almighty God, for many yeares laſt paſt, happily flouriſhed, above all other Nations in the Chriſtian World, under the Religion and Government by Law eſtabliſhed: Yet hath it beene of late moſt miſerably diſtracted through the ſiniſter practiſes of ſome private perſons ill affected to them both.

By whoſe meanes the preſent Government is diſgraced and traduced, The Houſes of God are prophaned, and in part defaced, The Miniſters of Chriſt are contemned and deſpiſed, The Ornaments, and many Vtenſils of the Church are abuſed, The Liturgy and Booke of Common Prayer depraved, and neglected, That abſolute modell of Prayer, *The Lords Prayer*, vilified, The Sacraments of the Goſpell in ſome places unduly adminiſtred, in other places omitted, Solemne dayes of faſting obſerved, and appointed by private perſons, Marriages illegally Solemnized, Burials uncharitably performed, And the very Fundamentall of our Religion ſubverted, by the publication of a new Creed, and teaching the abrogation of the Morall Law.

For

For which purpoſe, many offenſive Sermons are dayly Preached, and many impious Pamphlets printed, and in contempt of authority, Many doe what ſeemeth good in their owne eyes, onely as if there were no King, nor Government, in this our *Iſrael*.

Whereby Almighty God is highly provoked, his ſacred Majeſty diſhonoured, The peace of the Kingdome endangered, The Conſciences of the people diſquieted, The Miniſters of Gods Word diſheartned, and the Enemies of the Church emboldned in their enterprſes.

For redreſſe whereof, May it pleaſe this Great and Honourable Councell, ſpeedily to command a due obſervation of the Religion and Government, by Law eſtabliſhed; in ſuch manner, as it may ſeeme beſt to the Piety and Wiſdome of his Royall Majeſty, and this Honourable Court.

Your Petitioners as they ſhall Confidently expect a bleſſing from Heaven upon this Church and Kingdome. So ſhall they have this further cauſe to implore the Divine Aſſiſtance upon this Moſt Honourable Aſſembly. *Subſcribed by*

Knight Barronets, and Knights	24.
Eſquires and Gentlemen of note, above	300.
Divines	108.
Freeholders, and Subſidie men	800.

All within the Dioceſſe of *Canterbury*.

To the Honourable the Knights, Citizens, and Burgeſſes of the Houſe of *Commons* aſſembled in *Parliament*.

The humble Petition of the Gentry, Clergy, *and other Inhabitants, ſubſcribed, of the Counties of* Flint, Denbigh, Mountgomery, Carnaryan, Angleſey, Merioneth, *being the ſixe Shires* of Northwales.

As it was preſented this preſent March *the* 5. 1641. *Accompanied with thirty thouſand hands.*

WHereas the preſent condition of the Church of *England* (in the publike Liturgy thereof, in the ancient liberties and

 forme

forme of Government, as they doe now ſtand eſtabliſhed by Law) hath beene lately brought in queſtion, and manifold Petitions from the ſeverall quarters of this Kingdome, and other ſuch like addreſſes concerning the ſame, have beene preſented to this Honourable Houſe.

Wee his Majeſties faithfull Subjects in the Principalities and Counties of *North-wales* whom it equally concerneth, and as ſtrongly tied in duty and conſcience, doe likewiſe preſume to make our humble Remonſtrance, and wee doe it after a long ſilence and expectation, joyned with ſome feares.

And firſt, for thoſe things which concerne the publique Service of God, as they bee of neereſt importance, and wee nothing doubt, but you will take unto your tendreſt thoughts, ſo wee doe earneſtly propound and proſtrate before you that dangerous conſequence of Innovation in matters of ſo high concernment, as wee conceive, and leave it to your owne great Wiſdomes to Iudge, what ſcruples and jealouſies are like to ariſe, if wee bee taught a new and different way of ſerving God after a full perſwaſion of the lawfulneſſe of that which is preſcribed according to the Word of God, not without the deliberate, and concurrent approbation and induſtry of the moſt learned of the Proteſtant Church, of this and other Nations, and the poſſeſſion of ſo many yeares in the practiſe thereof, and all ſince the bleſſed time of Reformation.

The meere report hereof hath already produced no good effect, breeding in the minds of ill-diſpoſed perſons Inſolence and contempt, in others perplexity and griefe, not knowing how to ſettle themſelves, or forme their obedience in ſuch diſtractions, and ſometimes repugnancy of commands.

Then for the outward policy and forme of Government, under the Iuriſdiction of Biſhops, bounded by Law, and kept within their owne limits.

It is as wee beleeve, that forme which came into this *Iſland*, with the firſt Plantation of Religion heere, and God ſo bleſt this *Iſland*, that Religion came earely in, with the firſt dawning of the day, very neere, or in the time of the Apoſtles themſelves. And in the ſucceſſion of all after Ages, the ſame hath beene conſtantly maintained among us, and that without any eminent interruption, or gainſaying, even till theſe our dayes.

And now from the comfortable experience which wee feele, and which our Fathers have told us, of the conveniency and moderation

of

of this Govetnment, together with the antiquity of the same (a strong argument of Gods speciall Protection.) Wee doe in all humility represent, and pray that the same may be still preserved entire in all the parts thereof, professing yet withall, that wee heartily disclaime all scandalous Innovation, and Popish corruption whatsoever.

And we are the more incouraged in this suit, because wee find it to be the unanimous and undevided request and vote of this whole Country, who cannot without some trembling entertaine a thought of change. In all which we doe not presume to give any rules, but as it becomes us, humbly declare and open our owne breasts, and labour to deliver our owne soules in testimony of our loyalties, and discharge of our Consciences, who shall ever take comfort to find the same way of honouring God, continued in his owne House of Prayer, the lawes of the land put to actuall execution, the Peace and Government of the Church preserved, the rumor'd alterations declined, and the distractions already too visible arising thereupon avoyded.

And as wee doubt not but your great Wisdomes will take care that our Doctrine and Discipline established, shall be still in force, and observed, untill by some absolute law, and the opinions of learned Convocations, or Synod (according to the Customs of our prudent fore-Fathers in best times) it be otherwise ordained.

So shall wee never cease to pray for a permanent blessing upon your Counsels and Resolutions, to the generall happinesse of Church and Kingdome.

To the sacred MAIESTIE, of our most Gracious Soveraigne Lord, King CHARLES; by the grace of God, of *England, Scotland, France,* and *Ireland,* KING: *Defender of the Faith.*

The humble Gratulation and Petition of divers, His Majesties faithfull Subjects (of the true Protestant Religion) within the County Palatine of Lancaster.

Most gracious Soveraigne,

THe most Reall and convincing'st testimonies of your Princely care, for the advancement of Gods true Religion in your Majestie's

ſeſties Realmes: And the common good of all your Subjects. Could no leſſe then draw from us (who have hitherto in theſe ſtirring Times ſate ſtill) this humble acknowledgement of our due and neceſſary thankes.

Wee with the inmoſt and choiceſt thoughts of our ſoules, doe eſteeme and prize your Majeſties moſt righteous intentions, of governing your liege people, according to the wholſome Lawes of this Kingdome. A thing ſo often, and with ſuch earneſtneſſe avowed by your ſacred Majeſty, whereunto we yeeld that hearty credence, which is due to ſo religious a Prince. Wee doe alſo with all humility and thankfulneſſe acknowledge your manifold and evident manifeſtations, (to the world) that you affect not an Arbitrary Government, But the common proſperity, and happineſſe of all your loyall ſubjects: by your readines to joyn with your Parliament in ſpeedy rayſing of forces for a timely ſuppreſſion, of that odious Rebellion in *Ireland*, by your late Proclamation for the putting in due execution the Lawes againſt Papiſts. By your moſt gracious condiſcending to the deſires of your Great Councell, in ſigning the Bill for the trienniall Parliament, for the relinquiſhing your Title of impoſing upon Merchandize, and power of preſſing ſouldiers. For the taking away the Star-chamber: and High Commiſſion Courts, for regulating of the Councell Table, As alſo for the Bils for the Forreſts and Stannerie Courts, with other moſt neceſſary acts. Moreover, wee are confident, and well aſſured of your Majeſties zeale, for the advancement of the true Proteſtant Religion. And with inexpreſſible joy doe underſtand your moſt Chriſtian and pious reſolution, for the preſervation of thoſe powerfull encouragements of Induſtry, Learning, and Piety, the meanes and honour of the Miniſtry, for the maintenance and continuance of our Church Government, and ſolemne Liturgy of the Church, of long continuance, and generall approbation of the moſt pious and learned of this Nation, and of other countries: Compoſed (according to the Primitive Patterne) by our bleſſed Martyrs, and other religious and learned men. As alſo your gracious pleaſure, that all abuſes of Church and State ſhall bee reformed, according to the modell of Queene *Elizabeths* dayes, (of ever bleſſed and famous memory.) By the one you have weakned the hopes of the ſacrilegious devourers of the Churches Patrimony (if there be any ſuch:) And by the other provided againſt all Popiſh Impieties and Idolatries: and alſo againſt the growing danger of *Anabaptiſts*, *Browniſts*, and other *Novelliſts*. All which Piety, Love, and Juſtice, wee beſeech God to

returne

returne into your Royall bosome. But yet most gracious Soveraigne, there is one thing that sads our hearts, and hinders the perfection of our happinesse, which is the distance and mis-understanding between your Majesty and your Parliament, whereby the hearts of your subjects are filled with feares and jealousies (Iustice neglected, sacred ordinances prophaned, and Trading impaired, to the impoverishing of many of your liege people. For the Removall whereof wee cannot find out any lawfull meanes without your Majesties assistance and direction.

Wherefore we humbly beseech your most excellent Majesty, to continue your most Christian and pious Resolution of ruling your people, according to the Lawes of the Land, and maintaining of the same, of being a zealous Defender of the establisshed Doctrine, Liturgie, and Government of our Church from heresies, Libertinisme, and prophannesse; an advancer of Learning, Piety, and Religion; an Encourager of Learned, Painefull, Orthodox Preachers. And whatsoever your Parliament shall offer to your Royall view, conducing to this blessed end, the common good and tranquillity of your subjects, to be pleased to condiscend unto, and graciously to confirme, and withall to declare unto us some expedient way, how we may make a dutifull addresse unto your Parliament, for the taking away of these differences and impediments, which stay the happy proceedings (of that most honourable Assembly, whereof your Majesty is the Head) which once removed, wee doubt not, but you will bee as neare your Parliament in Person, as in affection. That there may be a blessed harmony, betwixt your Highnesse, and that great Councell, wee shall with all alacrity observe the same. Humbly rendring our lives, and fortunes for the preservation of your Royall Person, Crowne, and Dignity, according to our bounden duty, and allegiance. And heartily praying for your Majesties long and prosperous Raigne over us.

Wee the Subscribers of this Petition, doe hereby give authority unto the Bearers hereof, to put our names to such Transcript hereof, as shall be presented to His Majesty.

Attested by Knights and Esquires 64. Divines 55. Gentlemen 740. Free-holders neare 7000.

To

To the Kings moſt Excellent MAIESTIE.

The humble Petition of the County of Cornewall.

VVEe your Majeſties loyall ſubjects, In all duty render unto your Majeſty all thankfulneſſe, for your Majeſties unexampled favour, and grace in granting unto your Subjects (in concurrence with your Parliament) ſuch Lawes and Freedomes, which have moſt fully expreſſed your Majeſties Gracious Goodneſſe unto your people, And wee moſt thankfully receive your Majeſties free offer of a generall pardon, whereof wee moſt humbly deſire to be made Partakers. And wee moſt humbly beſeech your Majeſty never to ſuffer your Subjects to be governed by an arbitrary Government, nor admit an alteration in Religion. And your Petitioners being moſt feelingly grieved for your Majeſties diſcontents: partly occaſioned by divers ſcandalous Pamphlets; and no way leſſened by ſeditious Sermons: Doe wiſh a confluence of all comforts, honour, and happineſſe unto your Majeſty: and doe heartily pray for the reconcilement betwixt your Majeſty and your Parliament. And in all thankfulneſſe for your Majeſties ſaid Grace and Goodneſſe, your Petitioners doe offer themſelves moſt ready to maintaine, and defend with their lives, and fortunes, your Maieſties ſacred Perſon, Honour and Eſtate: And lawfull Prerogative againſt all perſons whatſoever, according to the oaths of allegeance and Supremacy. *May* 22. 1642.

Indorſed,

Wee the Petitioners to this Petition, doe conſtitute, and appoint Peter Courtney, Walter Langdon, Benatus Bellot, *and* Nevill Bligh, *Eſquires, to deliver this Petition, in the name of the county of Cornewall to His ſacred Majeſty.*

TO

To the Honourable Houſe of Commons, aſſembled in Parliament.

The Humble Petition of the Gentry, Miniſters, and Commonalty of the County of Kent, *agreed upon, at the generall Aſſizes of the County.*

Moſt Humbly ſheweth,

THat wee cannot but take notice, how welcome to this Honourable Houſe, many Petitions have beene, which yet came not from an aſſembled body of any county (as this doth) wee doe therefore hope to find as gentle and favourable a reception of this, as any other have found of their Petitions, our hearts witneſſing unto us, as good, peaceable, and pious purpoſes as the beſt.

Theſe are therefore the true and Ardent deſires of this County.

1 That you will be pleaſed to accept our due, and hearty thankes for thoſe excellent Lawes (which by his Majeſties grace and goodneſſe) you have obtained for us.

2. That all Lawes againſt Papiſts be put in due execution, and an account taken of their diſarming, and that all children of the Papiſts may be brought up in the reformed Religion.

3. That the ſoelmn *Liturgy* of the Church of *England* (Celebrious by the piety of the Biſhops and Martyrs who compoſed it) eſtabliſht by the ſupreame Lawes of this Land, atteſted and approved by the beſt of all Forraigne Divines, confirmed by the ſubſcription of all the Miniſtry of this Land, a Clergy as able and Learned as any in the Chriſtian world ere injoyed, and with a holy Love embraced by the moſt and beſt of all the Laity, that this holy exerciſe of Religion may by your authority be injoyed quiet and free from interruptions, ſcornes, prophaneneſſe, threats and force of ſuch men, who daily doe deprave it, and neglect the uſe of it in divers Churches, in deſpight of the Lawes eſtabliſhed.

4. That Episcopall Government, as ancient in this Iland as Christianity it selfe, deduced and dispersed throughout the Christian world, even from the Apostlicall times, may bee preserved (as the most pious, most prudent, and most safe Government) for the peace of the Church.

5. That all differences concerning Religion and Ceremonies, may be referred to a lawfull free, and Nationall Synod, as your Remonstrance promiseth, to a generall Synod of most grave, learned, pious and Iudicious Divines, (the proper agents) whose interests, gifts, and callings, may quicken them in that great Worke, whose choyce to be by all the Clergy of the Land, because all the Clergy are to bee bound by their Resolutions, and the determination of this Synod to bind us all, when you have first formed them into a Law, and this we take to be according to the ancient and fundamentall Law of this Land, confirmed by *Magna Charta*.

6. That some speedy and good provision may be made (as by his Majesty hath beene, and is by all good men desired) against the odious and abominable scandall of schismaticall and seditious Sermons and Pamphlets, and some severe Law made against Lay-men, for daring to arrogate to themselves, and to execute the holy function of the Ministry, who (some of them) doe sow their impious and discontented Doctrine even in sacred places, by abuse of sacred Ordinances, to the advancing of Heresie, Schisme, Prophaneness, Libertinisme, Anabaptisme, and Atheisme.

7. That if the coertive power of Ecclesiasticall Courts by way of Excommunication be already abrogated, or shall be thought fit so to be, that there be some other power & authority speedily established, for suppressing the heynous, and now so much abounding sins of Incest, Adultery, and Fornication, and other crimes, and for recovering Tythes, repayring of Churches, Probate of Wils, Church assesses, providing Bread and Wine for the Communion, and choyce of Church-Wardens, and other Officers in the Church, and especially for Ministers, who neglect the Celebrating of the Holy Communion, and the Parishioners for not Receiving.

8. That the Professors of that Learned faculty of the Civill Law, and (without which this Kingdome cannot but suffer manifold Inconveniences) may not find discouragements, and so divert their studies and Professions.

9. That honour and profits the powerfull encouragements of Industry, Learning, and Piety, may be preserved without further diminution to the Clergy.

10 That

10. That you pleaſe ſadly to conſider the bleeding wounds of our Brethren in *Ireland*, and with ſpeedy ſuccours endeavour to preſerve them, whereunto his Majeſty hath promiſed a gracious concurrence.

11. That you will pleaſe to frame an eſpeciall Law for the Regulating of the *Militia* of this Kingdome, ſo that the Subject may know how at once to obey, both his Majeſty, and both Houſes of Parliament, a Law whereby may bee left to the diſcretion of Governours, as little as may bee, but that the number of Armes, and what meaſure of puniſhment ſhall bee inflicted upon the offendours, may bee expreſly ſet downe in the Act, and not left to any Arbitrary power, and that according to the preſident of former Lawes, the offendours may not bee tri d out of the County.

12. That the precious liberty of the Subject (the Common birthright of every *Engliſh man*) may bee as in all theſe points preſerved entire, ſo in this alſo, that no order of either of both Houſes, not grounded on the Lawes of this Land, may be enforced on the Subject, till it bee fully enacted by Parliament.

13. That his Majeſties gracious Meſſage of the 20. of *Jan.* laſt, for the preſent and future eſtabliſhment of the Priviledges of Parliament, the free enjoying of our eſtates and Fortunes, the Liberty of our perſons, the ſecurity of the true Religion profeſſed, the maintaining of his Majeſties juſt and Regall Authority, the eſtabliſhing his Revenue, may bee taken into ſpeedy conſideration, the effecting whereof will ſatisfie the deſires of all us, his faithfull and loving Subjects.

14. That all poſſible care may bee taken, that the Native Commodities of this Kingdome, may have a quick Vent, and that Cloathing, and other Manufactures may bee improved, wherein the livelihood of many thouſands doe conſiſt, and that Trade may bee ballanced, that the importation doe not exceed the exportation, otherwiſe it will prove a conſumption of the Land.

15. That you pleaſe to frame ſome Lawes concerning Depopulations, Purveyances, Cart-taking, delayes in Juſtice, Traffick, Fiſhing in the Coaſts, Fulling earth, that our Sea Forts may bee repaired, and our Magazines renewed.

16. That you pleaſe to conſider the generall poverty that ſeemes to overgrow this Kingdome.

17. Laſtly, Wee humbly beſeech you to conſider the ſad condition, that wee and the whole Land are in, if a good underſtanding

bee not ſpeedily renewed betweene his Majeſty, and both Houſes of Parliament.

Our hopes are yet above our feares, ſecure them wee beſeech you, God direct and guide your conſultations for the removing of all diſtruſts and Iealouſies, for the renuing that tye of confidence and truſt, (which is the higheſt happineſſe) betweene our gracious Prince, and his loving Subjects.

And y u ſhall have the dayly prayers of your humble Oratours

The petition of the Commonalty of Kent.

Be it enacted by the Kings Moſt Excellent Majeſty, by and with the advice and conſent of the Lords Spirituall and Temporall, and Commons in this preſent Parliament aſſembled, and by the authority of the ſame, That from henceforth no Petition, Declaration, Complaint, Bill or Writing whatſoever ſhall be received, or preſented to the Kings Majeſty, or either Houſe of Parliament, by any perſon or perſons whatſoever, for any cauſe whatſoever, concerning Church or State, unleſſe the ſame be firſt conſented unto, and ſubſcribed with the hand of the Petitioner, or Petitioners, by three Juſtices of the Peace, or the Major part of the Juſtices of the Peace of the County, City, or Town Corporate, where the ſame Petitioners, or the greateſt number of them doe inhabit, and by the Churchwardens, Conſtables, and Overſeers of the Poore, or the greateſt number of them, of the Pariſh, Town, or Place where the ſame Petitioners, or the greateſt number of them doe inhabit, and not otherwiſe.

To the Honourable the Knights, Citizens and Burgeſſes of the Houſe of *Commons* aſſembled in *Parliament*.

The humble Petition of the Baronets, Knights, Eſquires, Gentlemen, Clergy-men Free-holders, Subſidy-men, *and others of good Rank and Quality in the County of* OXFORD.

Agreed upon, and ſubſcribed, at the times of their meetings to take the Proteſtation ſent unto them.

Humbly ſhewing,

THat whereas ſome *Petitions* have beene expoſed, in print, the common view under the names of the *Knights, Gentlemen, Free-holders, Subſidy-men, of the beſt Ranke and Quality of the County of Oxford*, as preferred to the Honourable Houſe of *Parliament*.

Wee doe hereby crave leave, to ſhew to this Honourable Houſe, that ſuch Petitions *have not received* Publique Examination *among us, at any Generall meeting directed by* Authority, *for the ſervice of the* County.

AND wee your now *Petitioners*, knowing our ſelves to bee to *Major part* of thoſe degrees within this County, and as deſirous to expreſſe our Gratitude in this Honourable Houſe, for your unwearied labours, and the happy effects thereof, for the good of this Land and

and State, doe hereby offer up in all Humility, the greateſt expreſſion of our Thankefulneſſe: And in like manner, our unanimous deſires.

That the *Government* of this *Church* may continue, as is now by Law eſtabliſhed: And that the *Liturgy* may bee ſetled with ſuch alterations (if there bee cauſe) as your Wiſdomes ſhall approve.

That the Lawes againſt *Papiſts* which oppoſe our *Religion*, And againſt *Sectaries* (of late dangerouſly encreaſed among us) that trouble the *Peace* thereof, may bee put in full execution: And where thoſe Lawes are defective, ſuch further remedy therein may bee provided, as to your wiſdomes ſhall ſeeme fit.

That a free *Synod* of *Orthodox* and peaceable *Divines* may bee convened, according to the forme of the *Primitive*, and Pureſt times of *Chriſtianity*, for compoſing of all differences in *Doctrine*, and *Ceremonies* of *Religion*.

That the Safety of this County and Kingdome may bee provided for, by the diſpoſing of ſuch a *Militia*, as may conſiſt with the native *Liberties* of the *Subject*.

That you would bee pleaſed to continue your Care in haſtening the further Reliefe of our diſtreſſed Brethren in *Ireland*.

And your *Petitioners* ſhall bee ready to maintaine, with their *Lives* and *Eſtates*, his *Majeſties* Perſon, Honour, and Eſtate, together with the Rights and Priviledges of *Parliament*.

And your Petitioners ſhall ever pray, &c.

To the Moſt Honourable and High Court of PARLIAMENT:

The humble Petition of the Gentlemen, *and other of the Inhabitants of the County of* Cornwall.

HAving ſeene and heard the many (though ſcarce divers) Petitions to this Honourable Aſſembly, by the Inhabitants of divers Counties and Cities of this Land, as alſo Corporations, Companies, and Trades ſome againſt Biſhops, ſome againſt the Common Prayer, and all againſt ſuch Judiciall, and things Super-elementary to the re-

gion of their capacity of judging, and matters onely belonging to the Iudicature of this grave *Synod*, which ſeemes either to diſtruſt, or direct, or both, your great Wiſdomes; Wee therefore the Gentlemen, and other the Inhabitants of *Cornwall*, with as many hearts, though not hands, with as many good willes, though not perſons, not in imitation, but rather by provocation, and neceſſity, in theſe times, to ſhew our good minded affections, doe humbly proſtrate the utmoſt of our ſervice to your feet. In which (or rather after which) wee take leave humbly to begge.

THat you will bee pleaſed to bend your auxiliary and good affections to the redreſſe of the diſtreſſe of the miſerable Proteſtants in *Ireland*. To gaine whoſe good, proſperity, peace, and tranquility, to preſerve the Soveraignty of that Land to our Royall King, and to maintaine His, and this Kingdomes Honour, We ſhall willingly lay downe our lives and fortunes.

That you will bee pleaſed to continue your great reſpect, dutifull love, and true obedience, to our Royall Soveraigne, by maintaining his juſt, and no way Antilegall Prerogative.

That you will bee pleaſed to put the Lawes in due execution againſt all Ieſuites, Seminaries, Papiſts, and Recuſants.

That you will bee pleaſed to looke upon the other ſide, and duly weighing the actions (or rather factions) of ſome, (whom moſt men call Citizens) to ſcourge their irregular and diſorderly Schiſme, and Hereticall Sects, into right paths of ſerving God, to frequent his Houſe, and to Pray as well as Heare, to allow Order, and obey Conformity, to reverence Learning, and bow to Authority, to bee under a Diſcipline, and live in order.

That you will bee pleaſed to maintaine and eſtabliſh the Ancient, Fundamentall, and moſt venerable Lawes, Order, and Diſcipline, both of our Church and Common-wealth, to continne the reverenced Office, and puniſh the offending perſons of Biſhops, to have in high account, and eternize (as farre as in you lies) the Divine and excellent forme of Common-prayer, to correct braine-forg'd doctrine, by your examplary precepts ſtrike a Reverence of Gods Houſe into every mans breaſt.

That you will bee pleaſed to intimate to the people, your Honourable and wiſe intentions concerning Divine Service, leſt while you hold your peace, ſome rejecting it in part, others altogether, they vainly conceive you countenance them.

Laſtly,

Laſtly, (not to trouble your great affaires any longer) That you will bee pleaſed to take into your Sage conſideration, thoſe Scandalous and ill-affected Pamphlets, which fly abroad in ſuch ſwarmes, as are able to cloud the pure aire of Truth, and preſent a darke ignorance to thoſe who have not the two wings of Iuſtice and Knowledge to fly above them.

Now to poliſh this our worke with a ſmooth demonſtration of our modeſt intents, that the tinctures which in Introduction fell on the fore-mentioned preſents, may ſlide without a ſtaine from this; Wee doe in all humility declare, that neither diſtruſt of your intentions, nor opinion of any of our Counſels worthy your cares, ever tainted our thoughts, but that wee have ſtill beene, and are confident, that this moſt wiſe *Synod* hath ever thought fit, reſolv'd, and will confirme into action, what wee now humbly requeſt, therefore this our preſent, not ſo much a Petition, as a Prayer of willing and thankefull hearts for the hoped ſequell, is onely to ſhew our true intentions and good will towards his gracious Majeſty, and this High Court, as Inſtruments of the peace of our ſoules and bodies, for which wee are unanimouſly, and immutably reſolv'd to ſpend our deareſt bloud.

Publiſhed by I. B. *Gent.*

To the Right Honourable the LORDS, and COMMONS aſſembled in the high Court of PARLIAMENT.

The humble Petition of the *Knights, Eſquires, Gentlemen, Miniſters, Freeholders, and other Inhabitants, within the County of* HEREFORD.

Who Moſt humbly pray,

THat the preſent publique forme of Gods Worſhip, and the Adminiſtration of the bleſſed Sacraments, with other Rites agreeable to Gods holy Word, and pureſt Antiquity, which have beene ſundry times eſtabliſhed by godly Acts of Parliament, may now againe in theſe broken and troubled times, bee to Gods glory, and the Churches Peace, re-eſtabliſhed and confirmed; That Epiſcopacy being the Ancient and Primitive Government of the Church, Renowned for Succeſſes, Victorious againſt Schiſmes, and Hereſies;

and

and especially, of late yeares against that *Hydra* of Heresies, the *Roman* Papacy, Glorious for ancient and late Martyrdomes, Happy before the corruption of Popery, and since the Reformation in the plantation and preservation of Truth and Peace, eminently serviceable to this Common-wealth, most compliable with the Civill Government, into the Fabrick and Body of which it is riverted and incorporated, and most apt and easie at all times by the state to bee reduced into Order: may for the future (as formerly) by your great authority bee continued and maintained, for the glory of God, the preservation of Order, Peace, and Vnity, the Reformation and suppression of wickednesse and vice, and the mature prevention of Schismes, Factions, and Seditions, That Cathedrals, the Monuments of our Forefathers Charity, the reward of present Literature and furtherance of Piety, bee also continued.

The which wee your humble Petitioners the more earnestly beseech your Honours to grant, for that strange feares doe possesse our Hearts, that the sudden Mutation of Government, so long setled, so well knowne, and approved, cannot recompence the Disturbances and Disorders which it may worke by Novelty, with any proportionable utility, being most confident, in your Honours, Wisdomes, and Iustice, that all Excesses, Exorbitances, and Encroachments, that shall bee found issuing not from any poyson in the nature of the Discipline, but rather from the infirmity and corruption of the Persons (unto which the very best Government is subject) shall bee duely regulated and corrected. *And your Petitioners shall pray, &c.*

Subscribed by *Knights, Esquires,* and *Gentlemen* of Quality, 68
Doctours, 8
Ministers of good repute, as will appeare by the Originall Petitions, 150
Freeholders and Inhabitants of the County of Hereford. 3600

To the Knights, Citizens, and Burgesses of the Honourable House of *Commons* assembled in PARLIAMENT.

The humble Petition of the *Knights, Esquires, Gentlemen, Ministers, Freeholders, and other Inhabitants, of the County of* Cornwall.

Humbly shewing,

THat wee are no lesse thankefull for the many excellent Lawes which by his Majesties grace and favour, and your care and assiduous-

ſidulouſneſſe, you have obtained for us; then thoſe who have beene more forward to preſent you with Petitions; doubting not, but you will welcome this with as hearty acceptance, as you have done any other, it proceeding from loyall hearts to our Soveraigne, a tender care of our Proteſtation, and aboundance of affection to the Commonwealth; And whereas wee underſtand that there is a purpoſe, if not a preſentment already to this honourable Houſe, of a Petition heretofore by ſome Iuſtices of the Peace tendred to the grand Enqueſt, at our laſt Aſſiſes, to be by them conſidered, whether fit to be preſented to this Honourable Houſe; which on deliberate debate was much diſliked as it was laid; but ſince (as we are informed) indirectly obtruded on diverſe perſons, without reading or perufall; many of them ſince retracting their opinions, and wiſhing back their hands; and we having reſolved to reſt upon the abilities, and care of our Knights and Burgeſſes, our hands and mouths, for matter of our particular concernments; yet ſince their abſence from us, and attendance in Parliament, finding and feeling our owne grievances, giving us juſt grounds and feare of ſudden miſery, by diſobedience and contempt of Lawes; thus provoked with bleeding hearts, wee beg the helpe of your Wiſedomes, to adviſe and apply ſome ſpeedy remedy for theſe felt and feared evils, And for as much as there are lately riſen amongſt us ſome few of the Clergy, and many of the Laity, publike contemners and depravers of the Ceremonies and the Service of the Booke of Common Prayer, by Law eſtabliſhed, irreverent vilifiers of Gods Houſe, and Church Aſſemblies in Prayer times, and generally diſobedient to Eccleſiaſticall Government, of whom many have ſubſcribed or ſubſigned to the recited Petition; Although the ſaid Ceremonies and Booke of Common Prayer, are by far the greater and diſcreeter part of our Congregations inoffenſively and reverently received and approved.

1 WE pray (no way preſuming) to preſcribe rules, but ſubmitting to your graver Judgements, that a Nationall Synod of our learned, and approved Clergy, by the reſt to be choſen, may be convened, and ſome Parliamentary courſe ſpeeded, for the ordaining, confirming, & eſtabliſhing of the ſaid Service Booke, and Ceremonies, or ſome of them, or others not repugnant to Gods Word, tending moſt to the peace and purity of our Religion and Church; before which ſettlement, our humble deſires are, that a Parliamentary Declaration, may ſpeedily iſſue forth, for requiring of obedience to the Lawes eſtabliſhed.

2 Wee

2 We likewiſe humbly pray the continuance of that ancient and ever reverenced Epiſcopall Government in our Church, and that the Delinqiences of any particular perſon, may not cauſe that high and holy Office, or Calling, to ſuffer.

3 We pray likewiſe that in every Pariſh unprovided, there may bee a Preaching Miniſter, and a competent maintenance raiſed for him, and where Impropriations are, and Preaching Miniſters not ſufficiently cared for, allowance may be had or bettered.

4 We pray likewiſe that ſuch of our Clergy, as upon enquiry, ſhall be found either Scandalous or not Orthodox, may bee admoniſhed, and bound for the better ſupply and diſcharge of their Cures, or removed.

5 Wee pray likewiſe that ſome poſitive Law may bee Inacted for Parſons and Vicars recovery of their Tithes, and that ſuch courſe may bee taken for the obtaining of them, as may bee moſt ſpeedy, and leaſt chargeable; *That ſo thoſe that Miniſter at the Altar, may live by the Altar.*

6 We pray likewiſe that for the reſtraining and preventing of inordinate licenciouſneſſe, there may be ſome penall Law Inacted for the puniſhment of Adulteries, and diverſe other offences not puniſhable by the Common Law.

7 As likewiſe that there may be ſome Coerſive power or Law, ordained for compelling of refactory men to the payment of their rates, and for the reparations of their Pariſh Churches, in which of late ſome are growne very remiſſe and backward.

8 Wee pray likewiſe that great care may bee taken not onely for diſarming of Recuſants, but for the Education of their children in the Proteſtant Religion.

9 Wee likewiſe pray that ſome ſpeedy courſe may bee taken for the Redemption of thoſe wofull Chriſtian Captives in *Barbarie*, the want of whom, hath occaſioned an extraordinary decay and poverty in our Maritime Townes and Pariſhes, and that our Coaſts may bee ſufficiently gaurded and ſecured.

10 Wee likewiſe pray that whereas this County hath beene and is ſurcharged double, at leaſt, with Armes, and very high in Subſidies, much above our abilities, and the reſpective charge of diverſe parts of this Kingdome; we may (in conſideration hereof) bee relieved in future.

11 Wee likewiſe pray that the Sheriffes Turne, now growne an unneceſſary Court, and onely uſed to the grievous oppreſſion of the meaner

meaner ſort of people, may bee ſuppreſſed, and taken away, it being more burdenſome then the Office of the Clerke of the Market formerly hath beene.

12 Wee likewiſe pray that ſuch Dutchey Tenants as within our County pay over their rightfull Rents and Duties unto the Dutchy Officers may not bee doubly charged by Proces out of the Exchequer, as now they are, by extreame and continuall Amercements.

13 Wee likewiſe pray that there may bee a reparation of the decay of the Caſtle of Saint *Mawes*, and that there may bee a ſupply of the wants of Ordnances, Carriages, Powder, and Ammunition, in all which, it is extreamely defective.

And thus withall humblems, Craving pardon for with-holding you from your other Weighty Affaires, but perſwaded that the cauſe is conſiderable, and may well challenge a part of your thoughts, and be put in action; for the effecting of which, as of all things ſtanding to the Purity and Peace of our Church, and Religion, as for the ſafe Defence and Honour of his Majeſtie, his Royall Poſterity, and Kingdomes; And in theſe, your and our happineſſe, as for uniting of his Gratious Majeſtie and this Honourable Aſſembly in a mutuall conſent and compliance, as for the unanimous and proſperous proceedings of this Parliament, wee doe, and ever ſhall, with humble hearts implore Gods gracious aſſiſtance and bleſſing.

The

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His Majesties ANSWER TO A BOOK,

ENTITULED,

The Declaration, or Remonstrance of the LORDS and COMMONS, of the 19th of May, 1642.



LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
1642.


DIEV ET MON DROIT

His Majesties Answer to a Book,

ENTITULED,

The Declaration, or Remonstrance of the Lords and Commons, of the 19th of May.

IF we could be weary of taking any pains for the satisfaction of Our people, and to undeceive them of those specious mischievous Insti-sions which are daily instilled into them, to shake and corrupt their loyaltie and affection to Us and Our Govern-ment, after so full and ample Declaration of Our Self and Intentions, and so fair and satisfactory Answers to all such matters as have been objected to Us by a major part present of both Houses of Parliament, We might well give over this labour of Our Pen, and sit still, till it shall please God so to enlighten the Affections and Understandings of Our good Subjects on Our behalf (which We doubt not but that in his good time he will do) that they may see Our sufferings are their sufferings. But, since in stead of applying themselves to the Method proposed by Us, of making such solid par-ticular Propositions as might establish a good Un-derstanding between Us, or of following the ad-vice of Our Councell of Scotland (with whom they communicate their affairs) in forbearing all means that may make the breach wider and

wound deeper, they have chosen to purſue Us with new Reproaches, or rather to continue and improve the old, by adding and varying little Circumſtances and Language, in matters formerly urged by them, and fully anſwered by Us, We prevailed with Our Self, upon very mature and particular conſideration of it, to anſwer the late Printed Book, intituled, A Declaration or Remonſtrance of the Lords and Commons, which was ordered the nineteenth of May laſt to be Printed and publiſhed, hoping then that they would put Us to no more of this trouble, but that that ſhould have been the laſt of ſuch a nature they would have communicated to Our people, and that they would not, as they have done ſince, thought fit to aſſault Us with a newer Declaration, indeed of a very new Nature and Learning, which muſt have another Anſwer. And We doubt not but that Our good Subjects, in ſhort time, will be ſo well inſtructed in the differences, and miſtakings between Us, that they will plainly diſcern, without reſigning their reaſon and underſtanding to Our Prerogative, or the infallibility of a now major part of both Houſes of Parliament (infected by a few maligniant ſpirits) where the fault is.

Though We ſhall with humility and alacrity be alwayes forward to acknowledge the infinite Mercy and Providence of Almighty God, vouchſafed ſo many ſeverall wayes to Our Self and this Nation, yet ſince God himſelf doth not allow, that We ſhould fancie and create dangers to Our Self, that We might manifeſt and publiſh his Mercy in Our deliverance, We muſt profeſſe We do not know thoſe

deliver-

deliverances mentioned in the beginning of that Declaration, from so many wicked Plots and Designes since the beginning of this Parliament, which, if they had taken effect, would have brought ruine and destruction upon this Kingdom. We well know the great labour and skill hath been used to amate and affright Our good Subjects with Fears and apprehensions of Plots and Conspiracies, the several Pamphlets published, and Letters scattered up and down full of such ridiculous contemptible Animadversions to that purpose, as (though they found, for what end God knows, very unusuall countenance) no sober man would be moved with them: But We must confesse, We have never been able to inform Our Self of any such pernicious formed designe against the Peace of this Kingdom, since the beginning of this Parliament, as is mentioned in that Declaration, or might be any warrant to those great Fears both Our Houses of Parliament seemed to be transported with, but We have great cause to beleeve more mischief and danger hath been raised and begotten to the disturbance of this Kingdom, then cured or prevented by those Fears and Jealousies: And therefore however the rumour and discourse of Plots and Conspiracies may have been necessary to the designes of particular men, they shall do well not to pay any false devotions to Almighty God, who discerns whether Our dangers are reall or pretended.

For the bringing up of the Army to London, as We have heretofore (by no other direction then the testimony of a good conscience) called God to

witneſſe, We never had, or knew of any ſuch Reſolution, ſo upon the view of the Depoſitions now publiſhed with that Declaration, it is not evident to us there was ever ſuch a Deſigne, unleſſe very looſe Diſcourſe or Argument be inſtance enough of ſuch a Deſigne: And it is apparant, that what was ſaid of it, was neer three moneths before the diſcovery to both Houſes of Parliament, ſo that if there were any danger threatned that way, it baniſhed without any reſiſtance or prevention, by the Wiſdom, Power, or Authority of them.

It ſeems the intention of that Declaration (whatſoever other end it hath) is to anſwer a Declaration they received from us, in Anſwer to that which was preſented to us at New-market the ninth of March laſt; and likewiſe to Our Anſwer to the Petition of both Houſes, preſented to us at York the twenty ſix of March laſt. But before that Declaration falls upon any particulars of Our ſaid Declaration or Anſwer, it complains, That the heads of the Malignant Party have with much Art and Induſtry adviſed us to ſuffer divers unjuſt Scandals and Imputations upon the Parliament, to be publiſhed in Our name, whereby they might make it odious to the people, and by their help deſtroy it: But not inſtancing in any one Scandall or Imputation ſo publiſhed by us, We are ſtill to ſeek for the Heads of that Malignant Party. But Our good Subjects will eaſily underſtand, That if We were guilty of that aſperſion, We muſt not onely be active in raiſing the Scandall, but paſſive in the miſchief begotten by that Scandall, We being an eſſentiall part of the

the Parliament: and We hope the iuſt defence of Our Self, and Our Authority, and the neceſſary vindication of Our Innocence and Juſtice, from the Imputation laid on Us by a major part, then preſent of either, or both Houſes, ſhall no more be called a Scandall upon the Parliament, then the opinion of ſuch a part be reputed an Act of Parliament: And We hope Our good Subjects will not be long miſled by that common expreſſion in all the Declarations (wherein they uſurpe the word Parliament, and apply it to countenance any Reſolution or Vote) ſome few have a minde to make, by calling it, The Reſolution of Parliament, which can never be without Our conſent; Neither can the Vote of either, or both Houſes, make a greater alteration in the Laws of this Kingdom (ſo ſolemnly made by the advice of their Predeceſſours, with the concurrence of Us and Our Anceſtours) either by commanding or inhibiting any thing (beſides the known Rule of the Law) then Our ſingle Direction or Mandate can do, to which We do not aſcribe the Authority.

But that Declaration informs Our People that the Malignant party hath drawn Us into the Northern parts farre from Our Parliament. It might more truely and properly have ſaid, That it hath driven, then drawn Us hither. For We confeſſe Our Journey hither (for which We have no other reaſon to be ſorry, then with reference to the cauſe of it) was onely forced upon Us by the true Malignant Party which contrived and countenanced thoſe barbarous Tumults and other ſeditious Circumſtances, of which We have

ſo

ſo often complained, and hereafter ſhall ſay more, and which indeed threatens ſo much danger to Our Perſon, and laid ſo much ſcandall upon the whole Priviledge and Dignity of Parliament, that We wonder it can be mentioned without Bluſhes or Indignation: But of that anon. But why the Malignant Party ſhould be charged with cauſing a Preſſe to be tranſported to York, We cannot imagine, neither have any Papers or Writings iſſued from thence, to Our knowledge, but what have been extorted from Us by ſuch provocations, as have not been before offered to a King. And no doubt it will appear a moſt triviall and fond Exception, when all Preſſes are open to vent whatſoever they think fit to ſay to the People, (a thing unwarranted by former Cuſtome) that We ſhould not make uſe of all lawfull means to publiſh Our juſt and neceſſary Anſwers thereunto. As for the Authority of the great Seal (though We do not know that it hath been neceſſary to things of this nature) the ſame ſhall be more frequently uſed hereafter, as occaſion ſhall require, to which We make no doubt the greater and better part of Our Privie Councell will concur, and whoſe Advice We are reſolved to follow, as far as it ſhall be agreeable to the good and welfare of the Kingdom.

Before that Declaration vouchſafes to inſiſt on any particulars, it is pleaſed to cenſure both Our Declaration and Anſwer, to be filled with harſh Cenſures, and cauſeleſſe Charges upon the Parliament, (ſtill miſapplying the word Parliament to the Vote of both Houſes) concerning which

which they resolve to give satisfaction to the Kingdom, since they finde it very difficult to satisfie Us. If, as in the usage of the word Parliament, they have left Us out of their thoughts, so by the word Kingdom, they intend to exclude all Our People, who are out of their walls: (for that's grown another Phrase of the Time, the Vote of the major part of both Houses, and sometimes of one, is now called, The Resolution of the whole Kingdom) We beleeve it may not be hard to give satisfaction to themselves; otherwise We are confident (and Our confidence proceeds from the uprightnesse of Our own Conscience) they will never be able so to sever the affections of Us and Our Kingdom, that what cannot be satisfaction to the one, shall be to the other. Neither will the Style of Humble, and Faithfull, and telling Us, That they will make Us a Great and Glorious King, in their Petitions and Remonstrances, so deceive Our good Subjects, that they will passe over the Reproaches, Threats, and Menaces they are stuffed with, which sure could not be more gently reprehended by Us, then by saying, Their expressions were different from the usuall Language to Princes, which that Declaration tells you, We had no occasion to say. But We beleeve, whosoever looks over that Declaration presented to Us at Newmarket, to which Ours was an Answer, will finde the Language thorowout it, to be so unusual, that, before this Parliament, it could never be paralleld, whiles under pretence of justifying their fears, they give so much countenance to the discourse of the Rebels of Ireland, as if they had a

minde Our good Subjects should give credit to it: Otherwise, being warranted by the same evidence, which they have since published, they would have as well declared, That those Rebels publikely threaten the rooting out the name of the English, and that they will have a King of their own, and no longer be governed by Us, as that they say, That they do nothing but by Our Authoritie, and that they call themselves, The Queens Army. And therefore we have great reason to complain of the absence of Justice and Integritie in that Declaration; besides the unfitnesse of other expressions. Neither did We mistake the Substance or Logick of the Message to Us at Theobalds, concerning the Militia, which was no other, and is stated to be no other (even by that Declaration which reproved Us) then a plain threat, That if We refused to joyn with them, they would make a Law without Us: nor hath the Practice since that time been other, which will never be justified to the most ordinary (if not partiall) understandings, by the never aberring it to be according to the fundamentall Laws of this Kingdom, without giving any direction, that the most cunning and learned men in the Laws may be able to finde those foundations. And We must appeal to all the World, whether they might not with as much Justice, and by as much Law, have seized upon the estate of every Member of both Houses, who dissented from that pretended Ordinance (which much the major part of the House of Peers did two or three severall times) as they have invaded that Power of Ours over the Militia, because

cause we (upon Reasons they have not so much as pretended to answer) refused to consent to that Proposition: And if no better effects then losse of Time and hinderance of the publike Affairs have been found by Our Answers and Replies, let all good men judge, by whose default, and whose want of duty such effects have been: For as Our end (indeed onely end) in those Answers and Replies hath been, The settlement and composure of publike Affairs, so we are assured, and most men do beleeve, That if that due regard and Reverence had been given to Our Words, and that Consent and Obedience to Our counsels, which we did expect, there had been before this time a cheerfull Calm upon the face of the whole Kingdom, every man enjoying his own, with all possible Peace and Security that can be imagined, which surely those men do not desire, who (after all those Acts of Justice and favour passed by us this Parliament, all those Affronts and Sufferings endured and undergone by us) think fit still to reproach us with Ship-money, Coat and Conduct-Money, and other things so abundantly declared (as that Declaration it self confesses) in the generall Remonstrance of the State of the Kingdom, published in November last, which we wonder to finde now avowed to be the Remonstrance of both Houses, and which we assure was presented to us onely by the House of Commons, and did never, and we are confident, in that time, could never have passed the house of Peers, the Concurrence and Authority of which was not then thought necessary. Shall we beleeve those Reproaches to be the voyce of the Kingdom of England? That all Our

loving Subjects eased, refreshed, strengthened, and abundantly satisfied with our Acts of Grace and Favour towards them are willing to be involved in these unthankfull expressions? We must appeal to the thanks and Acknowledgements published in the Petitions of most of the Counties of England; to the testimony and thanks We have received from both Houses of Parliament, how seasonable, how agreeable this usage of Us is to Our merit, or their former expressions.

We have not at all swerved or departed from Our Resolution, or words in the beginning of this Parliament: We said, We were resolved to put Our Self freely and cleerly upon the Love and Affection of Our English Subjects, and we say so still, as farre as concernes England. And We call Almighty God to witnesse, all Our Complaints and Jealousies, which have never been causelesse, nor of Our houses of Parliament (but of some few Schismaticall, Factious, and Ambitious Spirits, and upon grounds, as short time, We fear, will justifie to the world) Our denyall of the Militia, Our absenting Our Self from London, have been the effects of an upright and faithfull Affection to Our English Subjects, that We may be able (though all the inconveniencies We are compelled to wrastle with) at last to preserve and restore their Religion, Laws and Liberties unto them.

Since the proceeding against the Lord Kimbolton, & the five Members is still looked upon, and so often pressed, as so great an advantage against Us, that no retractation made by Us, nor no Actions since that time committed against Us, and the Law of the Land, under pretence of vindication of Pri-

priviledge, can satisfie the Contrivers of that Declaration, but that they would have Our good Subjects beleeve, The Accusation of those five Members must be a plot for the breaking the neck of the Parliament, (a strange Arrogance, if any of those Members had the penning of that Declaration) and that it is so often urged against us, as if by that single casuall mistake of Ours (in form only) we had forfeited all Duty, Credit, and Allegiance from Our people: We must, without endeavouring to excuse that, which in truth was an errour (Our going to the House of Commons) give Our people a clear and full narration of the matter of fact, assuring Our Self that Our good Subjects will not finde Our carriage in that businesse such as hath been reported.

When We resolved upon such grounds, as when they shall be published will satisfie the world, That it was fit for Our own Safetie, and Honour, and the Peace of the Kingdom, to proceed against those persons, (though We well know there was no degree of Priviledge in that case, yet (to shew Our desire of correspondencie with the two Houses of Parliament) We chose, rather then to apprehend their persons by the ordinary Ministers of Justice (which according to the Opinion and Practice of former times, We might have done) to command Our Attorney Generall to acquaint Our House of Peers with Our intention, and the generall matters of Our Charge (which was yet more particular then a meer Accusation) and to proceed accordingly, and at the same time sent a sworn Servant, a Sergeant at Arms,

to Our House of Commons, to acquaint them, That we did accuse, and intended to prosecute the five Members of that House for high Treason, and did require that their persons might be secured in custody: This we did, not onely to shew that we intended not to violate or invade their Priviledges, but to use more Ceremony towards them, then we then conceived in Justice might be required of us; and expected at least such an Answer as might inform us, if we were out of the way; But we received none at all; Onely in the instant, without offering any thing of their Priviledges to Our Consideration, an Order was made (and the same night published in Print) That if any person whatsoever should offer to Arrest the person of any Member of that House, without first acquainting that House therewith, and receiving further Order from that House, That it should be lawful for such Members, or any person to assist them, and to stand upon his or their Guard of Defence, and to make resistance according to the Protestation taken to defend the Priviledges of Parliament: And this was the first time that we heard the Protestation might be wrested to such a sense; or that in any Case (though of the most undoubted & unquestionable Priviledge) it might be lawfull for any person to resist, and use violence against a publike Minister of Justice, armed with lawfull Authority; though we well knew, that even such a Minister might be punished for executing such Authority. Upon viewing this Order we must confesse we were somewhat amazed, having never seen or heard of the like, though we had known Members of either House committed with-

without so much Formality as We had used, and upon Crimes of a far inferiour nature to those We had suggested; and having no course proposed to Us for Our proceeding, We were upon the matter onely told, That against those persons We were not to proceed at all; That they were above Our reach, or the reach of the Law, it was not easie for Us to resolve what to do: If We imployed Our Ministers of Justice in the usuall way for their apprehension (who without doubt would not have refused to execute Our lawfull Commands) We saw what Resistance and Opposition was like to be made, which very probably might cost some blood; If We sat still and desisted upon this terrour, We should at the best have confessed Our own want of power, & the weaknesse of the Law: In this strait We put on a sudden Resolution, to try whether Our own presence, and a clear discovery of Our Intentions (which haply might not have been so well understood) could remove those doubts, and prevent those inconveniencies which seemed to have been threatned; and thereupon We resolved to go in Our own Person to Our House of Commons, which We discovered not till the very minute of Our going, when We sent out, That Our Servants and such Gentlemen as were then in Our Court, should attend Us to Westminster; but giving them expresse command (as We have expressed in Our Answer to the Ordinance) that no Accidents or provocation should draw them to any such Action as might imply a purpose of force in Us; and Our Self (requiring those of Our Train not to come within the doors) went into the House of Commons:

mons: the bare doing of which We did not then conceive would have been thought more a breach of Priviledge, then if We had gone to the House of Peers, and sent for them to come to Us, which is the usuall custom. We used the best expressions We could to assure them how far We were from any Intention of violating their Priviledges. That We intended to proceed Legally and speedily against the persons We had accused, and desired therefore, if they were in the House, that they might be delivered to Us, or if absent, that such course might be taken for their forth coming as might satisfie Our just Demands, and so We departed, having no other purpose of force, if they had been in the House, then We have before protested before God, in Our Answer to the Ordinance. You have an account of Our part of this Story fully, let Our people judge freely of it; what followed on their part (though this Declaration tells you, It could not withdraw any part of their Reverence and Obedience from Us; it may be any part of theirs it did not) We shall have too much cause hereafter to inform the world.

There will be no end of the Discourse, and upbraiding Us with evill Counsellors, if upon Our constant denial of knowing any, they will not vouchsafe to inform Us of them; and after eight Moneths amusing the Kingdom with the expectation of a discovery of a Malignant Party, and of evill Counsellors, they will not at last name any, nor describe them: Let the Actions and Lives of men be examined, who have Contrived, Counselled, Actually consented to grieve and burden

Our

Our people, and if such be about us, or any against whom any notorious malicious Crime can be proved; if We shelter and protect any such, let Our Injustice be published to the world, but till that be done particularly and manifestly (for we shall never conclude any man upon a bare generall Vote of the major part of either, or both Houses, till it be evident that major part must be without passion or affection.) We must look upon the charge this Declaration puts on us, Of cherishing & countenancing a discontented party of the Kingdom against them, as a heavier and unjuster tax upon Our Justice and Honour, then any We have, or can lay upon the Framers of that Declaration.

And now, to countenance those unhandsom Expressions, whereby usually they have implyed Our connivence at, or want of Zeal against the Rebellion of Ireland, (so odious to all good men) they have found a new way of reprobation, That the Proclamation against those bloody Traytors came not out till the beginning of January, though that Rebellion broke out in October, and then by speciall Command from us but fourty Copies were appointed to be printed. Tis well known where We were at that time, when that Rebellion brake forth, in Scotland: That We immediately from thence recommended the care of that businesse to both Houses of Parliament here, after We had provided for all fitting supplies from Our Kingdom of Scotland: That after Our return hither We observed all those Forms for that service, which We were advised to by Our Councell of Ireland, or both Houses of Parliament here: and if no Proclamation issued out sooner (of which for the

present we are not certain, but think that others before that time were issued by Our directions) it was, because the Lords Justices of the Kingdom desired them no sooner; and when they did, the number they desired was but twenty, which they advised might be signed by us; which we for expedition of the Service commanded to be printed (a circumstance not required by them) thereupon we signed more of them then our Justices desired: All which was very well known to some Members of one or both Houses of Parliament, who have the more to answer, if they forbore to expresse it at the passing of this Declaration; and if they did expresse it, we have the greater reason to complain, that so envious an Aspersion should be cast on us to Our People, when they knew well how to answer their own Objection.

What that Complaint is against the Parliament, put forth in Our Name, which is such an evidence and countenance to the Rebells, & speaks the same language of the Parliament, which the Rebels do, we cannot understand. All Our Answers and Declarations have been, and are owned by us, and have been attested under Our own Hand; If any other had been published in Our Name, and without Our Authority, it would be easie for both Houses of Parliament to discover and apprehend the Authors: And we wish, that whosoever was trusted with the Drawing and Penning of that Declaration, had no more Authority or cunning to impose upon, or deceive a major part of those Votes by which it passed, then any man hath to prevail with us to publish in Our Name any thing but the Sense and Resolution of Our own Heart: Or

that

that the Contriver of that Declaration could with as good a Conſcience call God to witneſſe that all His Counſels and Endeavours have been free from all private Aims, Perſonall Reſpects, or Paſſions whatſoever, as we have done and do, That we never had or knew of ſuch Reſolutions of bringing up the Army to London. And ſince this new device is found out in ſtead of Anſwering Our Reaſons, or ſatisfying Our juſt Demands, to blaſt Our Declarations and Anſwers, as if they were not Our own (a bold ſenſeles imputation) We are ſure that every Anſwer and Declaration publiſhed by Us, is much more Our own, then any one of thoſe bold, threatning and reproachfull Petitions and Remonſtrances are the Acts of either, or both Houſes. And if the Penner of that Declaration had been carefull of the truſt repoſed in him, he would never have denied (and thereupon found fault with Our juſt Indignation) in the Text or Margent, that we had never been charged with the intention of any Force, and that in their whole Declaration there is no word tending to ſuch a Reproach; The contrary whereof is ſo evident, that we are in expreſſe terms charged in that Declaration, That we ſent them gracious Meſſages, when, with Our Privity, bringing up the Army was in agitation. And even in this Declaration they ſeek to make Our people beleeve ſome ſuch thing to be proved in the Depoſitions now publiſhed, wherein, we doubt not, they will as much fail, as they do in their Cenſure of that Petition ſhewed formerly to Us by Captain Legg, and ſubſcribed by Us with C. R. which notwithſtanding Our full and particular Narra-

tion of the ſubſtance of that Petition, the circumſtances of Our ſeeing and approving it, this Declaration is pleaſed to ſay, was full of ſcandall to the Parliament, and might have proved dangerous to the whole Kingdom. If they have this dangerous Petition in their hands, We have no reaſon to beleeve any tenderneſſe to Us-ward hath kept them from communicating it; If they have it not, We ought to have been beleeved. But that all good people may compute their other pretended dangers by their cleer underſtanding of this, the noiſe whereof hath not been inferiour to any of the reſt, We have recovered a true Copy of the very Petition We ſigned with C. R. which ſhall in fit time be publiſhed, and which, We hope, will open the eyes of Our good people.

Concerning Our Warrant for Maſter Jermyns paſſage, Our Anſwer was true and full; But for his black Sattin Suit, and white Boots, We can give no account.

We complained in Our Declaration, and as often as We have occaſion to mention Our Return and reſidence neer London, We ſhall complain of the barbarous and ſeditious Tumults at Weſtminſter and Whitehall, which indeed were ſo full of ſcandall to Our Government, and danger to Our Perſon, that We ſhall never think of Our Return thither, till We have Juſtice for what is paſt, and ſecurity for the time to come. And if there were ſo great a neceſſity, or deſire of Our Return as is pretended, in all this time, upon ſo often repelling Our Deſires, and upon cauſes ſo notorious, We ſhould at leaſt have procured ſome Order for the future.

But

But that Declaration tells us, we are upon the matter mistaken. The resort of the Citizens to Westminster was as lawfull as the resort of great numbers every day in the Term to the ordinarie Courts of Justice. They knew no Tumults. Strange! Was the disorderly appearance of so many thousand people with Staves and Swords crying thorow the streets, Westminster Hall, the passage between both Houses (in so much as the Members could hardly passe to and fro) No Bishops, Down with the Bishops, no Tumults? what Member is there of either Houses that saw not those numbers, and heard not those cries? And yet lawfull Assemblies? were not severall Members of either House assaulted, threatned, & ill intreated? and yet no Tumults? Why made the House of Peers a Declaration, and sent it down to the House of Commons for the suppressing of Tumults, if there were no Tumults? And if there were any, why was not such a Declaration consented to and published; when the attempts were so visible, & the threats so loud to pull down the Abbey at Westminster, had not we cause to apprehend, That such people might continue their work to Whitehall? Yet no tumults. What a strange time are we in, That a few Imprudent, Malicious (to give them no worse term) men should cast such a strange mist of errour before the eyes of both Houses of Parliament, as that they either cannot, or will not see how manifestly they injure themselves, by maintaining these visible untruths? we say no more. By the help of God and the Law, we will have Justice for those Tumults.

From excepting how weightily let every man

judge) to what We have said, that Declaration proceeds to censure Us for what We have not said, for the prudent Omissions in Our Answer: We forbore to say any thing of the words spoken at Kensington, or the Articles against Our dearest Consort, and of the Accusation of the six Members: Of the last We had spoken often, and We thought enough of the other two; having never accused any (though God knows what truth there might be in either) We had no reason to give any particular Answer.

We do not reckon Our Self bereaved of any part of Our Prerogative, which We are pleased freely, for a time, to part with by Bill; yet We must say, We expressed a great trust in Our two Houses of Parliament, when We devested Our Self of the Power of dissolving this Parliament, which was a just, necessary, and proper Prerogative: But We are glad to hear their Resolution, that it shall not encourage them to do any thing, which otherwise had not been fit to have been done: If it do, it will be such a breach of Trust, God will require an Account for at their hands.

For the Militia, We have said so much in it heretofore, and the point is so well understood by all men, that We will waste time no more in that dispute. We never said, There was no such thing as an Ordinance (though We know that they have been long disused) but that there was never any Ordinance, or can be without the Kings consent, and that is true: and the unnecessary President cited in the Declaration doth not offer to prove the contrary. But enough of that, God and the Law must determine that Business.

Neither

Neither hath this Declaration given Us any ſatisfaction concerning the Votes of the fifteenth and ſixteenth of March laſt, which We muſt declare, and appeal to all the world in the point, to be the greateſt violation of Our Priviledge, The Law of the Land, The Liberty of the Subject, and the Right of Parliament that can be imagined. One of thoſe Votes is, (and there needs no other to deſtroy the King and People) That when the Lords and Commons (it is well the Commons are admitted to their part in Judicature) ſhall declare what the Law of the Land is, the ſame muſt be aſſented to, and obeyed; that is the ſenſe in few words. Where is every mans Property, every mans Liberty? If a major part of both Houſes declare that the Law is, That the younger Brother ſhall inherit, what is become of all the Families and Eſtates in the Kingdom? If they declare, That by the Fundamentall Law of the Land, ſuch a raſh Action, ſuch an unadviſed Word ought to be puniſhed by perpetuall Impriſonment, is not the Liberty of the Subject, Durante beneplacito, remedileſſe? That Declaration confeſſeth, They pretend not to a Power of making new Laws, That, without Us, they cannot do that: They need no ſuch Power, if their Declaration can ſuſpend this Statute from being obeyed or executed, and make this Order, which is no Statute, to be obeyed and executed: If they have Power to declare the Lord Digbyes waiting on Us to Hampton Court, and thence viſiting ſome Officers at Kingſton, with a Coach and ſix Horſes, to be leavying of War, and high Treaſon: And Sir

John

John Hothams defying us to Our face, keeping Our Town, Fort, and Goods against us by force of Arms, to be an Act of Affection and Loyalty, what needs a Power of making new Laws? Or is there such a thing as Law left? We desire Our good Subjects to mark the Reason and Consequence of these Votes, the progresse they have already made, and how infinite that progresse may be. First, they vote the Kingdom is in imminent danger (it is above three moneths since they discerned it) from enemies abroad, and a Popish and Discontented Party at home, that is matter of Fact; the Law follows: This Vote hath given them Authority by Law (the Fundamentall Laws of the Kingdom) to order and dispose of the Militia of the Kingdom, and with this Power, and to prevent that danger, to enter into Our Towns, seize upon Our Magazine, and by force keep both from us: Is not this Our case? First, they vote we have an intention to levy War against Our Parliament; that is matter of Fact: Then they declare, Such as shall assist us to be guilty of high Treason, that is the Law, and proved by two Statutes, themselves know to be repealed: No matter for that; They declare it. Upon this ground they exercise the Militia, and so actually do that upon us, which they have Voted we intend to do upon them: Who doth not see the confusion that must follow upon such a Power of declaring? If they should now vote, That we did not write this Declaration, but that such an one did it, which is still matter of Fact, and then declare, That for so doing he is an Enemy to the Common-wealth;

what

what is become of the Law that man was born to? And if all their Zeal for the defence of the Law, be but to defend that which they declare to be Law, their own Votes, it will not be in their power to satisfie any man of their good intentions to the publike Peace, but such who are willing to relinquish his title to Magna Charta, and hold his life and fortune by a Vote of a major part of both Houses: In a word, We deny not but they may have a Power to declare in a particular doubtfull case regularly brought before them, what Law is; but to make a generall Declaration, whereby the known Rule of the Law may be crossed or altered, they have no Power, nor can exercise any, without bringing the Life & Liberty of the Subject to a lawlesse and arbitrary subjection.

We complained (and let the world judge the Justice and necessitie of that Complaint) of the multitude of Seditious Pamphlets and Sermons. And that Declaration tells us, They know we have Lawes enough in Our ordinary Courts of Justice to punish those: So We have to punish Tumults and Riots, and yet they will not serve Our turn to keep Our Towns, Our Forests, and Parks from violence. And it may be though those Courts have still the power to punish, they may have lost the skill to define what Riots and Tumults are; otherwise a Jury in Southwark, legally impanelled to examine a Riot there, would not have been Superseded, and the Sheriffe enjoyned not to proceed, by vertue of an Order of the House of Commons; which it seems at that time had the sole power of declaring. But it is no wonder, That they

who could not see the Tumults, do not consider the Pamphlets and Sermons, though the Authour of the PROTESTATION PROTESTED, be well known to be Burton (that infamous Disturber of the peace of this Church and State) and that he preached it at Westminster, in the hearing of divers Members of the House of Commons: But of such Pamphlets, and seditious Preachers (divers whereof have been recommended, if not imposed upon severall Parishes, by some Members of both Houses, by what Authority we know not) we shall hereafter take a further account.

We confesse, We have little skill in the Laws, and those that have had most, We now finde are much to seek: Yet We cannot understand or beleeve, That every Ordinary Court, or any Court, hath power to raise what Guard they please, and under what command they please; Neither can We imagine, what dangerous effects they found by the Guard We appointed them, or (indeed) any the least occasion why they needed a Guard at all.

But of all the Imputations so causelesly and unjustly laid upon Us by that Declaration, We must wonder at that charge so apparantly and evidently untrue, That such are continually preferred and countenanced by Us, who are Friends, or Favourers, or related unto the chief Authors and Actors of that Arbitrary power heretofore practised and complained of: And, on the other side, That such as did appear against it, are daily discountenanced and disgraced. We would know one Person that contributed to the Ills of those Times, or had dependance upon those that did, whom We do,

or

or lately have countenanced or preferred. May, We are confident (and We look for no other at their hands) as they have been alwaies most eminent Asserters of the publike Liberties, so if they found Us inclined to any thing not agreeable to Honour and Justice, they would leave Us to morrow: whether different Persons have not, and do not receive countenance else where, and upon what grounds, let all men Judge; and whether We have not been forward enough to honour & prefer those of the most contrary opinion, how little comfort soever We have had of those preferments; in bestowing of which, hereafter We shall be more guided by mens Actions then Opinions: And therefore We had good cause to bestow that Admonition (for We assure you it was an Admonition of Our own) upon both Our Houses of Parliament, to take heed of inclining, under the specious shews of necessity and danger, to the exercise of such an Arbitrary power they before complained of: The Advice will do no harm, and We shall be glad to see it followed.

And are all the specious Promises, and loud Professions, Of making Us a Great and Glorious King; Of setling a greater Revenue upon Us, then any of Our Ancestours have enjoyed; Of making Us to be Honoured at home, and Feared abroad, resolved into this, That they will be ready to settle Our Revenue in an Honourable Proportion, when We shall put Our Self in such a Posture of Government that Our Subjects may be secure to enjoy Our just Protection for their Religion, Laws, and Liberties? What Posture of Government they intend We know not, nor can

we imagine what Security Our good Subjects can desire for their Religion, Laws and Liberties, which we have not offered, or fully given. And is it futable to the dutie and dignitie of both Houses of Parliament to Answer Our particular weighty Expressions of the Causes of Our Remove from London (so generally known to the Kingdom) with a Scoff, That they hope We were driven from thence, not by Our own Fears, but by the fears of the Lord Digby, and his Retinue of Cavaliers? Sure the Penner of that Declaration inserted that ungrave and insolent Expression (as he hath done divers others) without the consent or examination of both Houses; who would not so lightly have departed from their former professions of dutie to Us.

Whether the way to a good understanding between Us and Our People hath been as zealously pressed by them, as it hath been professed and desired by Us, will be easily discerned by those who observe, that We have left no publike Act undone on Our part, which, in the least degree, might be necessary to the Peace, Plenty, and Security of Our Subjects, and that they have not dispatched one Act which hath given the least evidence of their particular Affection and Kindenesse to Us: But on the contrary, have discountenanced and hindred the testimony other men would give to Us of their affections: Witnesse the stopping and keeping back the Bill of Subsidies granted by the Clergy almost a yeer since, which though Our personall wants are so notoriously known, they will not, to this time passe: So not onely forbearing to supply Us themselves, but keeping the Love and Bountie of

other

other men from Us, and afford no other Answers to all Our desires, all Our Reasons (indeed not to be answered) then, That We must not make Our understanding or Reason the rule of Our Government, but suffer Our Self to be assisted (which We never denied) by Our great Councell. We require no other Libertie to Our will, then the meanest of them do (We wish they would always use that Libertie) not to consent to any thing evidently contrary to Our Conscience and understanding: and We have, and shall alwayes give as much estimation and regard to the Advice and Counsel of both Our Houses of Parliament, as ever Prince hath done: But We shall never (and We hope Our People will never) account the contrivance of a few (Factious, Seditious persons, a Malignant Partie, who would sacrifice the Commonwealth to their own furie and ambition) the wisdom of Parliament, and that the justifying and defending such persons (of whom, and of their particular sinister wayes to compass their own bad ends, We shall shortly inform the world) is not the way to preserve Parliaments, but is the opposing and preferring the consideration of a few unworthy persons, before their Dutie to their King, or their care of the Kingdom. They would have Us remember that Our Resolutions do concern Kingdoms, and therefore not to be moulded by Our own understanding: We well remember it; But We would have them remember, That when their Consultations endeavour to lessen the Office and Dignity of a King, they meddle with that which is not within their determination, and of

which we must give an account to God and Our other Kingdoms, and must maintain with the sacrifice of Our life.

Lastly, that Declaration tells you of a present desperate and malicious Plot the Malignant Partie is now acting, under the plausible Notions of stirring men up to a care of preserving the Kings Prerogative, maintaining the Discipline of the Church, upholding and continuing the Reverence and Solemnity of Gods Service, and encouraging Learning, (indeed plausible and honourable Notions to act any thing upon) and that upon these grounds divers mutinous Petitions have been framed in London, Kent, and other Places. Upon what Grounds would these men have Petitions framed? Have so many Petitions (even against the Form and Constitution of the Kingdom, and the Laws established) been joyfully received and accepted? And shall Petitions framed upon these Grounds be called Mutinous? Hath a multitude of mean, unknown, inconsiderable, contemptible Persons about the Citie and Suburbs of London, had liberty to Petition against the Government of the Church, against the Book of Common Prayer, against the Freedom and Priviledge of Parliament, and been thanked for it: And shall it be called Mutiny in the gravest and best Citizens of London, in the Gentry and Communalty of Kent, to frame Petitions upon these grounds; and to desire to be governed by the known Laws of the Land, not by Orders and Votes of either, or both Houses? Can this be thought the Wisedom and Justice of both Houses

of

of Parliament? Is it not evidently the work of a Faction within or without both Houses, who deceive the Trust reposed in them, and have now told us what Mutiny is; to stir Men up to a Care of preserving Our Prerogative, maintaining the Discipline of the Church, upholding and continuing the Reverence and Solemnity of Gods Service, encouraging of Learning, is Mutinie? Let Heaven and Earth, God and Man judge between us and these Men. And however such Petitions are there called Mutinous, and the Petitioners Threatned, Discountenanced, Censured and Imprisoned: If they bring such lawfull Petitions to us, We will graciously receive them, and defend them and their Rights against what power soever, with the uttermost hazard of Our being.

We have been the longer (to Our very great pain) in this Answer, that We might give the World satisfaction, even in the most triviall Particulars which have been objected against us: and that We may not be again reproached with any more prudent Omissions. If We have been compelled to sharper Language then We affect, let it be considered, how vile, how insufferable Our Provocations have been; And except to repell Force be to assault, and to give punctuall and necessary Answers to rough and insolent Demands be to make Invectives, We are confident the World will accuse us of too much Mildnesse, and all Our good Subjects will think, We are not well dealt with, and will judge of us, and of their own happinesse and security in us by Our Actions, which We desire

may

may no longer prosper, or have a blessing from God upon them and us, then they shall be directed to the glory of God, in the maintenance of the true Protestant Profession, to the preservation of the Property and the Liberty of the Subject, in the observation of the Laws, and to the maintenance of the Rights and Freedom of Parliament, in the allowance and Protection of all their just Priviledges.

MVSEVM
BRITAN
NICVM

FINIS.